TREASURE OF CELIBACY

Translation of

Shi:l Manjusha :

(शील मंजूषा)

By

A:ryika: 105 Visha:lmati:ji

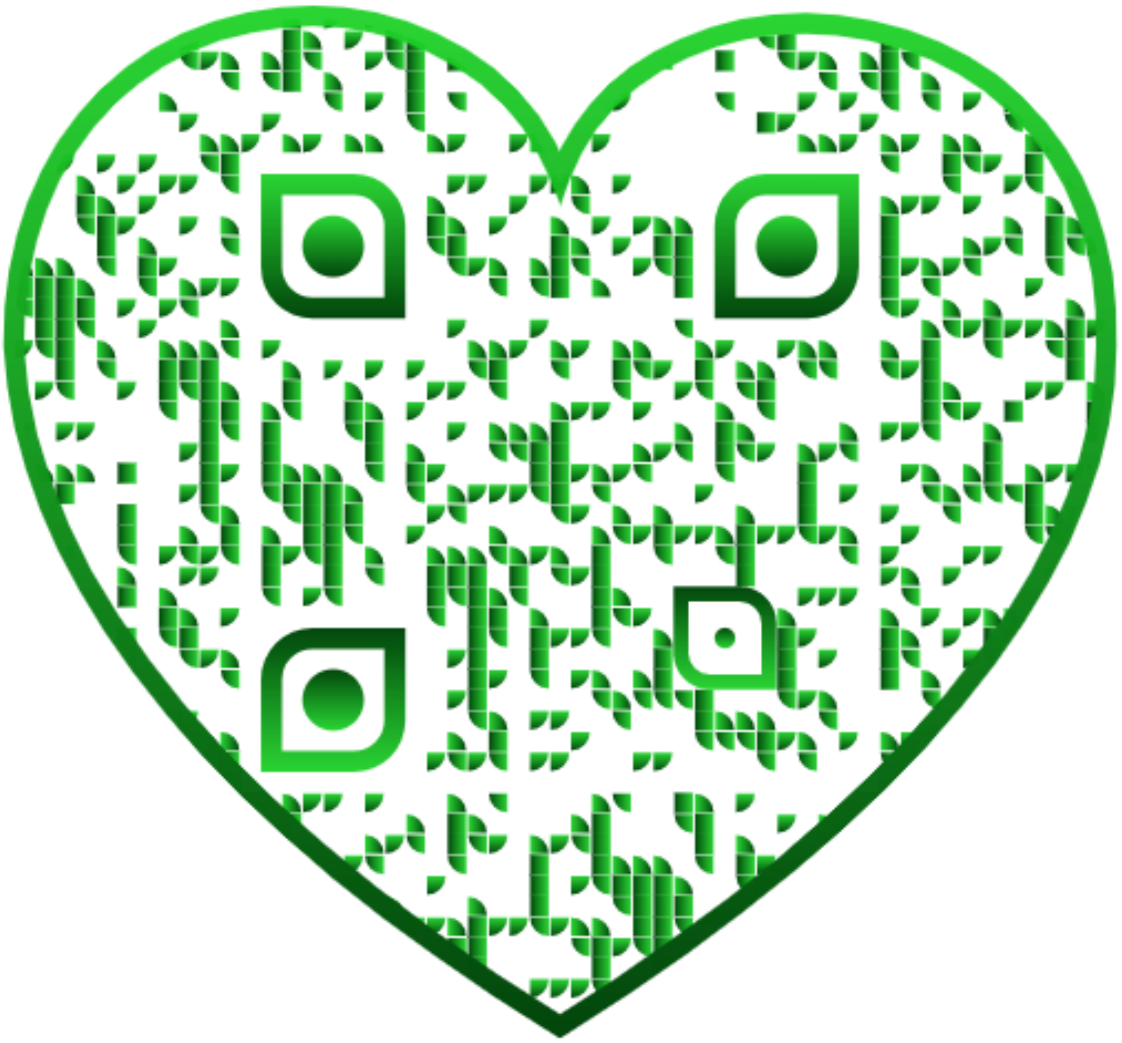
A:ryika: 105 Vigya:nmati:ji

Translated by

Subhash Chand Jain

Published by
Dharmoday Sahitya Prakashan
Sagar (M.P.)

Title of the Book	:	TREASURE OF CELIBACY
Hindi Author	:	A:ryika: 105 Visha:lmati:ji A:ryika: 105 Vigya:nmati:ji
English-Translation	:	Subhash Chand Jain
Edition	:	First
Date of publication	:	November. 2009
No. of copies	:	1100
ISBN	:	978-81-909449-6-0
Publisher	:	DharmodaySahitya Prakashan Sagar (M.P.) Mo. 094249-51771
Co-operation	:	Smt. Gendabai Sheelchand Katharya, Amit bhaiji & Frinds. Malthon. Dist. Sagar
Subject	:	CELIBACY and its importance in practical and spiritual life.
Co-operation Amount for printing next edition	:	Rs 50 /-
Printed by	:	Vikas Offset, Bhopal



PREFACE

(Translator's Submission)

'Treasure of Celibacy' is presented as the English version of 'Shi:l-Manju:sha:' of Rev. Aryika Vigyanmatiji.

During the course of transtiterating and writing notes of 'Jinva:ni:' collection of Jain prayers and eulogies in English, my son Arun from Indore told me that I should write English version of 'Shi:l Manju:sha:'. I met Rev. Aryika:ji at Mathone and expressed my desire to present the English version of her 'Shi:l-Manju:sha:' she was kind enough to give her consent and blessings.

Before starting writing the English version of the book I went through it several times ind its contents impressed me a lot and brought great change in my out look and conduct. The contents of the original book are on various aspects of celibacy as enumerated in scriptures. The authress being an ascetic, the contents of the book are the collection of her sermons and discourses as such examples from various sources have been used and at places repetitions are there.

In 'Treasure of Celibacy', the English version of the book the efforts have been made to keep the soul of the original book intact except omiting repetitions and brevity in certain illustrations. The references taken from various sources are put as they are along with their transliteration and substance. If any deviation remains it may

be due to language. For any such lapse I beg excuse from Rev. Aryika:ji: and the readers.

There are certain points like negation of second marriage for women but not for men need review by Rev. Acharyas and religious teachers in the changed context.

'Treasure of celibacy'- the English version of 'Shi:l Manju:sha:' is presented with the hope that it would fecilitate non Hindi knowing presons to know about the various aspects of celibacy and as such they might bring change in their conduct to make material and spiritual life worth.

I pay my sincere homage to Rev. Aryika Vigyanmati and Rev. Acharya vidyasagar for their blessings. I pay reverence. to muni shri Abhayasagar ji, Arahsagar ji and Bhavsagarji for their affectionate encouragent.

I would like to thank DharmodaySahitya Prakashan, Sagar for the publication of the book.

I express my gratitude to all those who directly or indirctly helped me in any way in completion of the work.

Suggestions for improvement would be welcome.

22/03/08

551, Abhinandan Nagar
Makronia, Sagar (M.P.)

Subhash Jain
(Retd. Principal)

Roman Translieration of Devnagri Script

अ	आ	इ	ई	उ	ऊ
a	a:	i	i:	u	u: (oo)
ए	ऐ	ओ	औ		
ei	ai	o	ou		
क	ख	ग	घ		
k	kh	g	gh		
च	छ	ज	झ		
ch	chh	j	jh		
ट	ठ	ड	ढ	ण	
t	ृh	d	`h	†	
त	थ	द	ध	न	
’/৲	th	০/ঙ	dh	n	
प	फ	ब	भ	म	
p	ph	b	bh	m	
य	र	ल	व		
y	r	l	v/w		
स	श	ष	ह		
s	sh	◌ॅh	h		
क्ष	त्र	ज्ञ	ऋ		
ksh	tra	gya	r i		

Note - { : } Symbol - stands for long sound.

Contents

PREFACE	**: Translator’s Submission**	**3**
Prologue	**: (Mangla:charan)**	**7**
Chap. 1.	**Celibacy: Symptoms and classifcation.**	**8**
Chap. 2.	**Marriage : Nature and objective**	**10**
Chap. 3.	**Children and their inborn and self developed instincts.**	**36**
Chap. 4.	**Widowhood and its Perspective.**	**48**
Chap. 5.	**Non - Celibacy : Clssification and causes.**	**52**
Chap. 6.	**Demerits of Non - Celibacy.**	**70**
Chap. 7.	**Ways to protect celibacy and its merits.**	**83**
Chap. 8.	**Legends and Anecdotes of men and women who observed celibacy.**	**120**
	Glossary of technical terms.	**147**

Prologue
(Mangla:charan)

Sahas ashtdash gun sahit, palyo: shi:l mahan:n,
Banei nikal parma:tma:, karein sudha:ras pa:n
Aisei shri:jin ra:j ko:, naman karu:n dhar dhya:n
Jinki: bhakti prasa:d sei, hovei man amla:n.
Deiv sha:stra guru vandi kari, jin a:gam ko deikhi,
Karu:n kathan sanksheip mein, bhavya ji:v hit peikhi.
Shi:k sada: sulha:rak hai, aticha:r vivarjit nirmal ki:jei.
Da:nav deiv karein tasu seiv, visha:l bhu:t pisha:ch pati:jei.
Shi:l bado: jag mein hatjiya:r ju, shi:l ko upma: kahei ki: di:jel,
Gya:n kahei nahin shi:l bara:bar, ta:rein sada: shi:l puri:jei.

Annotation: -

Those who have tasted the fruits of observing the principals of "Ratnatray" three gems of Jainology (Right Faith, Right knowledge and Right Conduct) and those who have observed the vow of perfect celibacy having eighteen thousand qualitiesreached the stage of god lines.

I bow to them whole heartedly with full devotion, pray 'Jinva:ni:' the preaching of Tirthankaras of twelve types. I state in brief the nature virtues and types of celibacy at par with Jain principles for self satisfaction. I wish the study of such a great vow of celibacy would help the elevated souls to know its importance and could make their lives worth by observing practising and protecting celibacy.

Chapter - 1
CELIBACY : Symptoms and classification

All the beings in the world are busy in satisfying sensual pleasure and competing to go ahead. They are over powered with lust having no real pleasure but only the reflection of pleasure, engaged in numerous sinful activities and kindling the fire of passions bear the heat of restlessness. Affection and ignorance are the bad consecration which are promoting sinful activities. Most of the people have fallacy to think that they do not commit any sin but such a thinking is not true. While considering minutely it becomes clear that every action of every living being is to what extent, lust ful, violence, falsehood, theft, non celibacy, feeling of attachment are five vices which are the root of lust and originate passions these passions have made man handicapped in spite of having all the limbs perfectly intact, for example:

1. Anger makes a man blind because a man blind in anger can't see his kith and kins nor his own good or bad.
2. Vanity has made man deaf because a vain person doesn't hear others.
3. Fraud passion of illusion has taken away the meaning of tongue because a fraudulent person is not trusted even by his mother.
4. A greedy person is careless about his prestige (symbolically 'nose') and loses his prestige from

anyone. Thus the four aforesaid passions have made man handicapped by four senses and lust has taken away physical power taking away our sense of touch and making our mind impurse thus the soul is made handicapped and man has lost his power to think good of his self when a person handicapped by one sense has to face a number of problems to perform his routine works. What to say of a person handi capped of passions and lust. The stage of man having the capability of accepting and aban doning good and bad has been achieved after passing the stage from one sensed to five sensed non human deprived of the ability to know what is good or bad. The human life has a powerful current. It has three main powers Mind, word and Body. In the present age man has conqurred the power of nature like water, air, sun etc. and solved several problems of material world simi larly we can do a number of creative works for the welfare of the self by controlling the power of mind, word and body when these powers work under control in right direction then the life is filled with pleasure prosperity and peace. In the absence of discipline the power of man becomes a curse to the family and the nation. Aimless thoughtless and uncontrolled tendencies cause frustration. Although aparantly the vices and antisocial activities committed by words are checked and controlled by society. Culture and good litera ture, the vices committed by body or other similar

physical means are controlled by law police but the vices committed by mind can't be controlled by society, literature law or police. Only religion discipline and firm determination can control the activities of mind. In the present age many a times more vices are committed by mind than those of word and body because activities of word and body have limitations and they stop but the mind is always active, it can cease (stop) only through religion when it is in the shelter of religion it becomes pious.

Religion (non violence) is in true sense the name of mental piety. It can be adopted into practice internally through equanimity and externally through repeated attempts to control our instincts and includes truth, nontheft, non violence and non possessiveness hence acharyas have advocated to give up violence, theft non celibacy and possessiveness to practice non violence.

In the present age lust, corruption and terrorism is spread in all the corners of the world. Means of media – T.V., V.C.R., V.C.P., Video, C.D., D.V.D. Channels and porno literature all are promoting lustful activities and advocating non edibles. As a result persons having good and disciplined conduct are very rare. Court marriages which cause bad conduct and blot to the religion, culture and social system, personalities like Sita, Arjun, Ram are rare therefore one should follow celibacy in order to protect and maintain our culture religion and for the welfare of the self.

The Actual Meaning of Celibacy:

The Hindi word of celibacy 'Brahmcharya' is derived from the word 'brahm' and 'charya'. 'brahm' denotes soul and 'charya' conduct. Thus 'brahmacharya' means to absorb concentrate in the study of the soul. 'Sheelvrat', asidharavrat are the synonyms of brahmacharya.

Thinkers and philosophers of the past have explained brahma as God, source of knowledge, Jin vani preachings of Jinendra and semen power and charya as devotion acquisition protection to make proper use etc. Thus celibacy means devotion to God. Acquisition of knowledge, protection and proper use of seman, controlling the mind is controlling the sense and control over and lust is the real meaning of celibacy.

Nature of Celibacy:

1. To give up the desire to get pleasure in the contact of the opposite sex originated from conduct deluding activities Charitra Mohiniy Karmas is Celibacy.
2. The conduct that perpetuates the qualities like non violence is celibacy.
3. The conduct of a non detached ascetic, who has rooted out the affection relating to the body of his own and that of a woman is celibacy.
4. Control of sex organ, other senses and the peace of mind is called celibacy.
5. To give up the uncontrolled tendency living in gurukul is celibacy.
6. The ascetic whose mind has become pure in relation to the body observe real celibacy. A virtuous person who gives up the affection for the beautiful limbs of woman's body is 'Dudhar brahamchari'.
7. The spiritual saints name 'brahma' to such activities that promots qualities like non violence by protecting other 'Jiv' hence activities responsible for promoting 'Kam' passion non edible. Study of porno literature be given up.
8. Celibacy is to give up ten types of 'Abrahma'i.e. to remember some known woman, to listen to the stories relating to woman, to sleep in the joint bed room of women etc. To give up the uncontrolled tendency and to live in the company of Guru. The teacher is Celibacy (Moolachar).

Brahma:

1. ahimsa:digum bramhana:d brahmah,
   Ahimsa:dya guna: yasmin paripa:lyama:nei.
   Brahmhanti vridhimupya:nti tad rahmeityu
   chyatei (t, va:, 7, 16, 10)
2. ahimsa:diguna: yasmin bramhanti brahma
   tattvatah (H.P. 58, 132).
3. diyou:da:rika:ma:na:m krita:numatika:titaih,
   Mano: va:k ka:ya:tastya:go:, brahma:sta:
   sashdha: matam.
   (yo:g shastram 1-23, shi. P. ch. 1, 3-625)
4. bramhanti ahimsa:dya: guna" ysmin sati tad
   rahma brahamcharya
   (J. vritti shrutah 7-11, 161)

ब्रह्म :

1. अहिंसादिगुणबृंहणाद् ब्रह्मः अहिंसादयो गुणा यस्मिन् परिपाल्यमाने बृंहन्ति वृद्धिमुपयन्ति तद् ब्रह्मेत्युच्यते। (त.वा. 7,16,10)
2. अहिंसादिगुणा यस्मिन् बृंहन्ति ब्रह्म तत्त्वतः। (ह.पु. 58-132)
3. दिव्यौदारिकामानां, कृतानुमतिकारितैः।
   मनोवाक्कायतस्त्यागो, ब्रह्माष्टादशधा मतम्। -योगशास्त्र 1-23, शि.पु.च.1,3,625
4. बृंहन्ति अहिंसादयो गुणा यस्मिन् सति तद् ब्रह्म ब्रह्मचर्यम्।
   -त. वृत्ति श्रुतः 7-1,16 ।

ब्रह्मचर्य :

5. व्रतपरिपालनाय ज्ञानाभिवृद्धये कषायपरिपाकाय च गुरुकुल वासो ब्रह्मचर्यम्।
   -त.भा. 9-6, पृ. 207
6. अब्रह्मसेवननिवृत्तिः ब्रह्मचर्यम्-त.भा. सिद्ध. वृ. 7, 3।
   तच्च ब्रह्मचर्यं गुरुकुलवासलक्षणम्। -त.भा. सिद्ध. वृ. 9-6।
7. बंभं मेहुणवज्जणं- गु. गु. षट् स्वो. वृ.13, पृ. 38।
8. ब्रह्मचर्य मैथुनविरतिः। -जम्बूद्वी. शा. वृ. 162।
9. सव्वंगं पेच्छंतों इत्थीणं तासु मुयदि दुब्भावं।
   सो बम्हचेरभावं सुक्कदि खलु दुद्धरं धरदि। -द्वादशानुप्रेक्षा- 80।
10. जीवो बंभा जीवम्मि चेव चरिया हविज्ज जा जदिणो।
    तं जाण बंभचेरं विमुक्कपरदेहतित्तिस्स। - भ.आ., 878
11. मैथुनाद्विरतिर्ब्रह्म। - भ.आ. विजयो., 57
12. निरस्तांगांगरागस्य स्वदेहेऽपि विरागिणः।
    जीवे ब्रह्मणि या चर्या ब्रह्मचर्य तदीर्यते। - भ. आ., अमित 890।
13. ज्ञानं ब्रह्मदया ब्रह्म कामविनिग्रहै।
    सम्यगत्र वसन्नात्मा ब्रह्मचारी भवेन्नरः। -उपासकाध्ययन 872
14. आत्मा ब्रह्म विविक्तबोधनिलयो यत्तत्र चर्यं परं,
    स्वांगासंगविवर्जितैकमनसस्तद् ब्रह्मचर्यं मुनेः।
    एवं सत्यबलाः स्वमातृ-भागिनी-पुत्रीसमाः प्रेक्षते,
    वृद्धाद्या विजितेन्द्रियो यदि तदा स ब्रह्मचारी भवेत्। -पद्म. पंच. 12-2
15. या ब्रह्मणि स्वात्मनि शुद्धबुद्धेश्चर्या परद्रव्यमुचः प्रवृत्तिः।

तद् ब्रह्मचर्यं व्रतसार्वभौमं ये पान्ति ते यान्ति परं प्रमादम्।
-भ. आ. मूला. 878। अ.ध. 4-59-60

Classification of Celibacy: -

Celibacy is classified by various acharyas as under:

A (1) Celibacy by Mind
(2) Celibacy by words
(3) Celibacy by body

B (1) Material (Dravya)
(2) Intentional (Bha:v)

C In Moolacha:r Celibacy is described as to give up complety with purity of heart by mind words and by body the three types of women.
(1) Manushi
(2) Tiryanchini
(3) Devi

D (1) Pratial
(2) Perfect

PARTIAL CELEBACY: -

1. To give up bad conduct or non celibacy partly is celibacy.
2. One who is afraid of sins, he neither enjoys other woman than his wife nor does he insti-gate others to do so observes 'pardarnivratti' or 'swadar santosh' partial celibacy, i.e. one who is satisfied with his wife and has no such intention with other women. (Rantnakarand shravkachar, 3-13)
3. To be satisfied with one's own wife is partial celibacy.
4. To treat every other woman than his wife as

mother, sister or daughter is partial celibacy.

5. A couple satisfied with each other and have n o attraction beyond is partial celibacy for house holders.
6. To abandon the woman accepted or rejected b y any house holder is partial celibacy.
7. To give up sex on jain festivals like ashtmi, chaturdashi, ashtanhika, dashlakshan and to give up un natural sex for ever is partial celibacy.
8. A house holder considering the body of woman impure and their beauty the cause of temptation abandon them except his, wife observe partial celibacy.
9. A house holder considering sex despisable, abandons it, is a 'pratimadhari shravak' i.e. observes partial celibacy.
10. Giving up illegal, improper and unnatural sex one may protect one's health and observing religious conduct remains satisfied with one's own wife, Observes 'Swadar Santosh Vrat'.
11. A house holder satisfied with his own wife and does not accept prostitude virgin and embalmed lady observes according the munis fourth stage of celibacy.

❋ उपात्ताया अनुपात्तायाश्च परांगनायाः संगान्निवृत्तरतिगृहीति चतुर्थमणुव्रतम्।
–स. सि.–7–20, त.वा.7–20–4, चा.सा.पृ. 6।

❋ परदारसमागमात (विरतिः)–पद्मपुराण 14–194।

❋ दारेषु परकीयेषु परित्यक्तरतिस्तु यः।
स्वदारेष्वेव सन्तोषस्तच्चतुर्थमणुव्रतम्।–ह. पु. 58–141

❋ उपात्तानुपात्तान्यांगनासंगाद् विरतरतिः। – त. श्लो., 7–201

❋ ये निजकलत्रमात्रं परिहर्तुं शक्नुवन्ति न हि मोहात्।
निःशेषशेषयोषिन्निषेषणं तैरपि न कार्यम्। – पु.सि., 110

❋ असुइमयं दुग्गंधं महिलादेहं विरच्चमाणो जो।
रूवं लावण्णं पि य मण–मोहणकारणं मुणइ।
जो मण्णदि परमहिलं जणणी–बहिणी–सुआइसारिच्छं।
मणवयणे काएण वि बंभवई सो हवे थूलो। –कार्तिकेया. 337–338

❋ मातृ–स्वसृ– सुता–तुल्या निरीक्ष्य परयोषितः।
स्वकलत्रेण यस्तोषश्चतुर्थ तदणुव्रतम्। –सुभा.सं. 778

❋ पब्बेसु इत्थिसेवा अणंगकीडा सया विवज्जंतो।
थूलयडबंभाचारी जिणेहिं भणिओ पवयणम्मि। –वसु.श्रा. 212

❋ षण्ढत्वमिन्द्रियच्छेदं वीक्ष्याब्रह्मफलं सुधीः।
भवेत् स्वदारसन्तुष्टोअन्यदारान् विवर्जयेत्। – योग. शा. 2–76

❋ परस्त्रीमरणं यत्र न कुर्यान्न च कारयेत् ।
अब्रह्मवर्जनं नाम स्थूलं तुर्यं तु तद्व्रतम् ।–धर्मसं. श्रर. 6–63

❋ परेषां योषितो दृष्ट्वा निजमातृ–सुतासमाः।
कृत्वा स्वदारसन्तोषं चतुर्थं तदणुव्रतम्।–पू.उपासका. 26

❋ चतुर्थ ब्रह्मचर्य स्याद् व्रतं देवेनद्रवन्दितम्।
देशतः श्रावकैर्ग्राह्यं सर्वतों मुनिनायकैः। –लाटी सं. 6, 59

❋ स्वकीयदारसन्तोषी वर्ज्जनं वान्योषिताम्।
श्रमणोपासकानां तच्चतुर्थमणुव्रतं मतम्। –धर्मसं. मान 2–28, पृ. 67

ब्रह्मचर्य प्रतिमा :

❋ मलबीजं मलयोनिं गलन्मलं पूतिगन्धि बीभत्सम्।
पश्यन्नंगमनंगाद्विरमति यो ब्रह्मचारी सः।–र.क.,143

❋ संसारभयमापन्नो मैथुनं भजते न यः।
सदा वैराग्यमारूढो ब्रह्मचारी स भण्यते। – सुभा.सं., 849

❋ यो मन्यमानो गुणरत्नचौरीं विरक्तचित्तस्त्रिविधेन नारीम्।
पवित्रचारित्रपदानुसारी स ब्रह्मचारी विषयापहारी।–अमित.श्रा., 7–73

❋ यः कटाक्षविशिखैर्न वधूनां जीयते जितनरामवर्गेः।
मर्दितस्मरमहारिपुदर्पो ब्रह्मचारिणममुं कथयन्ति। -धर्मपरीक्षा, 20-59

❋ सव्वेसिं इत्थीणं जो अहिलासं ण कुव्वदे णाणी।
मण-वाया-कायेण य बंभवई सो हवे सदओ। - कार्तिकेयानुप्रेक्षा, 384

❋ पुव्वुत्तणवविहाणं पि मेहुणं सव्वदा विवज्जंतो।
इत्थिकहाइणिवित्तो सत्तमगुणबंभयारी सो। -वसु.श्रा., 297

❋ स्त्रीयोनिस्थानसम्भूतजीवघातभयादसौ।
स्त्रियं नो रमते त्रेधा ब्रह्मचारी भवत्यतः। - भावसंग्रह, वामदेव कृत, 539

❋ सूक्ष्मजन्तुगणाकीर्णं योनिरन्ध्रं मलाविलम्।
पश्यन् यः संगतो नार्याः कष्टादिभयतोऽपि च।
विरक्तो यो भवेत्प्राज्ञस्त्रियोगैस्त्रिकृतादिभिः।
पूर्वषड्व्रतनिर्वाही ब्रह्मचर्यात्र स स्मृतः। -धर्मसं. श्रा., 8, 26-27

❋ सप्तमी प्रतिमा चास्ति ब्रह्मचर्याह्वया पुनः।
यत्रात्मयोषितश्चापि त्यागो निःशल्यचेतसः। - लाटी सं. 7-24।

PERFECT CELIBACY : -

1. To give up all types of women with full purity of mind, words and body by self and supported/ approved by others for the whole life is perfect celibacy.
2. One who has no attachment with one's body has control over his senses, considers elderly ladies as mother, Ladies of same age as sister and younger ones as daughter is an ascetic observing perfect celibacy.
3. Seeing the beauty of women to have the feeling of non having and no sex is fourth major vow of perfect celibacy.
4. One who does not have the feeling of sex by

mind, words body any of the four types o f women and deities lifeless in pictures, human triyanchies and obsorbed in meditation observe perfect celibacy.

5. The vow, the yogis observe and implement in their lives know the over soul, the ultimate God and that the brave men can observe ordinary persons can't is perfect celibacy.

❋ तुरियंअबंभविरई। चारित्र प्राभृत, 29

❋ दट्ठूण इत्थिरूवं वांछाभाव णिवत्तदे तासु।
मेहुणसण्णविवज्जियपरिणामो अहव तुरीयवदं। -नियमसार, 59

❋ मादु-सुदा-भगिणीवय दट्ठूणित्थित्तियं च पडिरूवं।
इत्थिकहादिणियत्ती तिलोयपुज्जं हवे बंभं। -मूलाचार, 8

❋ अच्चिततदेव-माणुस-तिरिक्खजादं च महुणं चदुधा।
तिविहेण तं ण सेवादे णिच्चं पि मुणी हि पयदमणो। -मूलाचार, 5-95

❋ स्त्री-पुंसंगपरित्यागः, कृतानुमतकारितैः।
ब्रह्मचर्यामिति प्रोक्तं,चतुर्थं तु महाव्रतम्। -हरिवंश पुराण,120

❋ विन्दति परमं ब्रह्मयत्समालम्ब्य योगिनः।
तद् व्रतं ब्रह्मचर्यं स्याद् धीर-धौरेयगोचरम्।-ज्ञानार्णव1, पृ.133

❋ रागलोककथात्यागः, सर्वस्त्रीस्थापनादिषु।
माताअनुजा तनूजेति, मत्या ब्रह्मवतं मतम्। -आ.सा., 1-21

❋ दिव्यमानुष-तैरश्च मैथुनेभ्यो निवर्तनम्।
त्रिविधं त्रिविधेनैव तद् ब्रह्मव्रतमीरितम्। - धर्मसंग्रह श्रावकाचार, 3-43

❑❑❑

Chapter - 2

MARRIAGE: Nature and Objective

What is Marriage ?.

The person who cannot control over passion of lust completely, is advised by acharyas to follow the vow to feel satisfied with his own wife.

Swadar Santosh Vrat:

'Swadar Santosh Vrat' is that in which a person treats every other women than his wife as mother, sister or daughter.

Marriage does not mean the support to lust but it is the process to control the lust. The person capable to live without marriage must perform 'yoga'. In performing 'yoga' the current of life flows upwards.

The tradition of marriage is for the common majority of people in order to maintain discipline in the society and to install a barrier to uncontrolled behaviour.

The parents of each young son or daughter think of his or her marriage; who and where he or she is to marry but they ignore to train them to prepare them for better religious house holders who can make their lives worth for themselves and for the society. Marriage is a bondage. It like a dam which is the source of power similarly the marriage can be the source of good conduct love and affection. The relation between husband and wife is conjugal relation and they become couple. If any fraction is caused their lives become a curse as a

small crack in the dam, obstructs the generation of power and may also becomes the cause of destruction.

Why is marriage necessary?

Persons of modern thinking say that marriage is not necessary, they go on saying that marriage is a bondage and the objective of man is to be free from bondage, hence, it is a folly to accept the bondage of marriage knowingly such thinking may be useful if man observe celibacy. Every person is not capable to observe celibacy, therefore, to put a barriers to the feeling of lust marriage is advised otherwise to satisfy his lust he may be acting like animal having no one target. His behavior may be worse than animals because animals remain naturally under limits where as man's behavior regarding fulfillment of lust goes beyond limits.

Who needs marriage?

Sex or lust is the synonym of desire. Although man is the bundle of desires, three desires are most important, they are:-

(1) The desire to eat
(2) The desire to sleep
(3) The desire to have sex.

First two desires are originated in everyperson since childhood but the third is originated in young age. The first two are for the development of the body whereas the third one is for lust, hence, the saints have named the first two necessities within certain limits but the third one is said to be con trollable. Though every one is not capable to have complete control over

sex. Controlling of sex is necessary to prolong our lives and for the nourishment of our intellect. Great saints have advocated partial celibacy to those who can't observe perfect celibacy.

The, Acharyas have named lust 'animal' 'instinct' (pashu-karm) and advised to use it jdiciously. During childhood one should remain away from even the talk of sex and should endeavour to make the future life worth. During old age, giving up sex, one should engage in activities of the welfare of the self.

TYPES OF MARRIAGE

Marriages are of eight types:-

1. **Bra:hm-marriage**:- is that in which the parents or guardians of a girl offer her to the groom after decorating her with clothes and ornaments according to their capacity.
2. **'Daiv'-Marriage:-** is that in which parents or guardians offer their girl to the priest performing 'yagya'. The spiritual sacrifice for its cause.
3. '**Aarsh' marriage**:- is that in which animals, ox and cow are offered as dowry.
4. '**Prajapaty' marriage**:- is that in which the girl is offered with injunction to be a true wife assisting the groom in every walk of life following religion. The above four types of marriage are as per religion and legal.
5. **'Gandharv' marriage** :- is that in which the boy and the girl marry without the consent of their parents and kith and kins.
6. **'Aasuri' marriage:-** is that in which the parents or guardians of the girl due to some selfish motif marry the girl to an unsuitable match.
7. **'Paishach'-marriage**:- in which the sleeping or the unconscious girl is kidnapped.
8. '**Rakshash' marriage** :- is that in which the girl is forcively taken away or kidnapped. Though the last four types of marriages are despisible yet the love between the bride and groom is pure and faultless – cannot be said unjust

Convention of marriage:-

According to Indian tradition the marriage is arranged by the parents of their marriageable children on due enquiry regarding the nature, character and personality of the match. The Hindi world for relation is 'sambandh' which signifies proper bondage thus the proper marriage is like building a dam on a river and generating electricity from it. Slightest of error in arranging the marriage results into a catastrophe in married life. Generally the marriage arranged by the parents after due consideration and accepted by the children willing remains successful. The marriage done according to Indian tradition may lead the married couple to renunciation of passions leading to the welfare of the self the ultimate aim of life .

In the Indian tradition of marriage bride and the bridegroom are required to accept and act on certain pledges e.g the groom takes the pledge that the women other than his wife will be treated as mother, sister or daughter similarly the bride takes the pledge that the per-

sons other than her husband will be treated as father, brother or son. It is also advised to them and made them accept that both of them will work together with each other's consent to make the life worth and for the welfare of the self.

It is an irony of the present generation that ignoring our own healthy tradition, it is tempted towards the western tradition completely adverse to our tradition and not useful for the wellbeing of the self rather have catastroptric end. The modern generation think our tradition of marriage as showy and useless. The young boys and girls think that their parents are not capable enough to search a suitable match for them, hence, turning towards 'Love marriage' or court marriages. The several studies made in this field reveal that love-marriages and court marriages in majority of cases are not successful and have tragic end like that of divorce. It is worth to mention that in U.S A, which is a developed country with the population of nearly 25 corers, nearly 1500 divorce cases are decided every day. This example is enough to mention that the marriage done without over thought and due to physical attraction or some other interests end into failure.

Several incidents regarding failure of such types of marriages occur in day to day life. A few examples are quoted here:-

A boy made a court marriage against the will of his sensible and cultured parents. His family life within no time became hellish because of the ego and ambition of lust of the girl and thus the boy lost the affection of

his parents and the actual pleasure of married life.

There is another actual incident of Jabalpur district where a boy without the consent of parents married a girl out of physical attraction. Since the parents of the boy didn't give their consent for the marriage, the boy started living in his wife's family. Both of them lived for few years together and gave birth to two or three children. One day without knowledge of any of the family members the wife eloped with a goldsmith leaving her innocent children weeping and distressed.

Another incident of sagar district is of a girl who during her college period was attracted towards the conductor of the collage bus and married with him without the consent of the parents. Even the parents of the conductor were not ready to accept her as their daughter-in-low. On the insistance of the boy, his parents agreed to keep her after much humiliation to the girl, but very shortly the started ill-treating them and she was compelled to live there under physical and mental torture even by her husband.

The idea behind these examples is that the Indian culture though may appear outwardly heard but internally it is soft, sweet and useful like coconut whereas the western culture is just like plume that appears to be good but actually not. Therefore, we must trust our culture and abide by it.

Mystery behind various rites of Indian marriage : -

A number of activities are performed in Indian marriage. Each of them has symbolic meaning. A few of them are explained in brief as under:-

1. **Participants in the marriage procession-(Bara:ti) : -** Those who participate in the marriage of the groom serve as witnesses that the groom is well-behaved, possess good conduct and is capable to maintain the family properly. To the best their knowledge the groom is free from any bad conduct and addiction hence, they have presented themselves on the occasion. If any adversity befalls on the bride they will do their best to assist her.

2. **Offering garlands by groom and bride to each other (Varma:la)** : - Since the groom and the bride both have been defeated by passion, they offer garland to each other also as to become one and provide proper channel for their passions bringing check up on them feeling satisfied with each other Rev. ascetic Acharya Gyansagar in his"Jayodaya Mahakavya" has elucidated the importance of offering garland in the marriage of Jaikumar and Sulochana that Sulochana offered garland to Jaikumar with the intenion of ensnaring him into her love and thus took place in the middle of his heart between Laxmi and Sarswati.

3. **Act of binding gnots (Gathbandhan) : -** Act of binding Knots during the ritual of marriage has symbolic insinuation of joining of two hearts so as to be satisfied with each other and being faithful and devoted to each other.

4. **Use of Hena on palms of groom and bride** : - Hands of men are harder than those of women,

therefore, by using hena on the palms of the groom softness is brought about to feel soothing by the bride.

5. **Offerings by enchanting spells : -** As a part of the ritual in the marriage offerings are made enchanting certain spells like 'om satyaja:ta:y namah' 'om satyaja:ta:y swa:ha:'; 'om shatparamstha:nam bhavatie' 'apmrityu vina:shnam bhavtu' The words 'namha' and swa:ha:' in the spell signify infinite wellbeing and satisfaction respectively. Thus, the offerings by enchanting spells are made with a view to making the lives of newly married couple happy and prosperous following the right path leading to the ultimate objective of life.

6. **Seven rounds around the ritual fire:- (Sa:t - Pheirei)**

This world comprises of minute one sensed, visible one sensed, two sensed, three sensed, four sensed five sensed having no thinking power. Living in the family the aforesaid seven types of world may be limited but can not be reduced to zero. If you don't want to wander in seven types of world, you can accept the life of an ascetic or you take seven rounds around the ritual fire. Seven rounds remind the groom and the bride of seven ideal stages that can be attained by them. These seven ideal stages are :-

1. Sajja:tiva - Purity of paternal and matermal sides.
2. Saatgrahasthatv. -Ideal house

holdership

3. Parivara:jkatva. Ascetism.
4. Surendratva. Kingship.
5. Chakravartitv. Emperorship.
6 Tirthankartva - Propogation of Eternal religion
7. Parinirva:natva - Emamcipation.

7. **Red Saree :-** Red saree worn by the bride is symbolic of the ensuing dangers coming during the married life. These dangers, the groom gladly accepts with the hope of facing them boldly. The white order of the saree warns about maintaining the dignity of family and religion and not to forget the nature of the soul.
8. **Use of vermilon on the parting line of bride's hair**:- This ritual symbolizes the bride's demands after marriage which the groom will have to meet out throughout the life.
9. **Five coloured bangles**:- Five coloured bangles are tied round the arms of the groom and bride as a symbol of accepting the bondage of house holdership. Untying of knots symbolizes that they ought to know to untie the bondage and endeavour to become ascetic gradually by controlling their passions.
10. **Game of ring**:- Gold ring is symbolic of soul. The bride and the groom are asked to find out the ring dropped in water kept in a pot. One who finds it out is victorious, i.e. he or she is capable to find out the way to salvation living in the family

Note – Bride uses her both hands as a woman according to scriptures can attain salvation after two lives. Groom uses one hand as he can attain salvation in this life.

11. **Going to the temple:-** Before entering the house of the husband the newly married wife is taken to any place of pilgrimage or the main temple of the town. This is done with the intention that both seek the blessings of God to make their married life successful leading to the ultimate objective. They also think of observing the vow of being satisfied with each other. The Maha:pura:n suggests to observe celibacy for seven days after marriage. Those who do so can control their passion.

Which Girl to marry :-

The girl, who is elder or of the same age, too younger, sick, corrupt, quarrelsome, not intending to live with other family members amicably and under discipline, need not be chosen as the bride for the boy. The marriage should be between the families of boy and the girl with equal status, caliber and having different clans. Like wise a girl need not be married to such a boy whose family is not noble and well behaved and the boy himself is having addictions, sick, impotent, illiterate, already having wife, having no source of living.

In case there is some incurable disease with boy or girl, their parents and they themselves should not marry. Unfortunately, if so happens it should be borne with patience keeping the ideals of great ascetics before them.

Advantages of marrying an able girl:-

Advantages of having a noble and faithful wife are- religious convention are maintained, religious and cultured generation, proper conduction of family life, cultured behavior, purity of conduct, real respect from kith and Kins etc.

The three major duties of a house holder religion(dharma), money {arth), and passion (Ka:m) are duly performed in the presence of a noble wife. If the wife is noble and religious- the husband remains satisfied with her and remains away from the sins of going to prostitutes, enjoying other women and master controlling passions leading to perfect celibacy by the end of life. Thus, the life in the family moves smoothly bringing true happiness through religious conduct of both of them. Relating to the advantages of religious and noble wife illustrations in "The Kshatrachura:man" by Vardibhsingh su:ri and "The kartavya path pradarshan" by Rev. Achariya Gya:nsa:gar need attention.

Illustration of the daughter of a king:-

Once there ruled a noble king. He had a daughter who inherited qualities like simplicity, religiousness, generosity, contentment and helping others along with physical beauty that fascinated everyone. When she grew young to get married several kings proposed to marry her, but the king turned out all the proposals as he was aspiring for such a match who would be suiting to her nature and attitude. One day the King happened to meet a young boy living in a small hut built in his field where he grew fruits, trees and grains. The king was

impressed to see the nature and qualities of the boy. He proposed the boy to marry his daughter. The boy politely replied, "King! How can you marry your daughter with me ? I am a poor labourer who earns to live every day" The king said, "I don't worry about it, you accompany me" The boy accompanied the king to the palace where the king married his daughter with him. The boy brought his newly married wife-the princess to his hut. Before entering the hut she suddenly stopped. The boy asked her lovingly what made her to stop at the door. Then the bride asked, "what is kept on the fire place?" The boy replied, " I cooked four chapatis (bread) in the morning, ate two and rest two were left for evening" At this the princess said, "O Lord! worrying about evening food from now? You could have given these two chapattis to some poor hungry man. If there is life till evening, food could have been cooked. Had I liking for such storing I could have married some king , not with you" These words of his newly married wife, pleased him.

The idea of this illustration is that the king married his daughter not any prince but a poor young boy who possessed the similar qualities as those of his daughter, hence, their married life proved to be ideal in every respect. The main objective of marriage is to practice controlling over passions gradually.

Main objectives of marriage:-

1 Those who are not capable to control over their passions completely, providing controlled and socially acceptable channel for their passions with

a view that they become capable to control their passions and observe perfect celibacy by the end of their lives, is the main objective of marriage.

2 The second objective of marriage is to perform the duties of a house holder sincerely and keeping the ideal of legendry person like Varisen and Sudarsan–marry appropriate girl in approved religious manner.

3 The third objective of marriage is to achieve the objectives of religion, money and passion (dharm, arth, ka:m) living in the family

4 The objective of religion is achieved by devoting in the worship of Lord Jinendra, giving donations to needy, respect for noble person and in observing certain vows if married to an able girl.

5 If married to an able girl, the man keeps away from the company of prostitutes and such Other women and saves himself from being extravagant and thus fulfills the objective of proper use of money.

6 If the wife is able and cultured the children born to her by birth inherit the qualities resulting into continuation of clan and religion and thus, the purpose of passion (Kam) is fulfilled.

7 To maintain sociability and keeping away from unsocial activities – satisfying the passion living peacefully and with harmony in the family is one of the main objectives of marriage.

Marriage : the cause of taking away life:-

Husband and wife are like two bulls of the cart of

the family. If either bull goes his way the cart can't move its way. Now a days the greed of money as dowry has crept in. The girls whose parents are incapable to provide dowry , remain unmarried even at the age of thirty and above causing them frustration to the extent of committing suicide. The marriage which is a sacred a ct of love has turned into an act of cruelty and enmity. The evil of dowry has given birth to abortions every where.

The present age of science has blessed mankind with a number of ways to make life full of comforts, but the man blind in passions has turned the blessings of science into curse. One of the boons of science is in the field of family planning. Abortion and test of the sex of baby in the womb. These are being misused resulting into unlawful abortion of female babies in the womb or even of unlawful and unacceptable contacts leading to uncontrolled behavior in the society. What an irony that a woman instead of controlling her passion for lust has become so cruel and heartless that she does not hesitate to bring blemish to the womanhood and motherhood. The women of today are being inspired by the advertisements like ' safe abortion in seventy rupees' and take abortion at their own as if going to the parlour. Now the abortion centers have become as common as butcheries for animals . In these abortion centers in India nearly sixty thousand abortions are done and the pieces of aborted babies are thrown in the drains. The technique of abortion is crueler than that of a butcher. It is inhuman beastly act. Some favour abortion on the ground

that in abortion lifeless body being under-developed state of human being is destroyed. But it is not so. According to scriptures and medical science- in the initial stage of conception the life starts because in the absence of life development is not possible.

The legend of Abhimanyu in 'Mahabharat' is the burning example of this fact. Once Arjun narrated the technique of entering in to the 'Chakravyuh' to his wife Subhdra, when Abhimanyu was in her womb. Abhimanyu in the womb of his mother listened to the technique of entering, but the mother slept while the technique of coming out was narrated. In the great battle of Mahabharat- Abhimanyu entered into the 'Chakravyuh' the technique of arranging the soldiers on the battle field but could not come out and was killed. It is to be noted that no body taught this technique to Abhimanyu in his life time.

According to Jainology the stage of man, animal or bird begins in the womb of the mother. The baby in the womb has almost the similar activities and feelings as that of a man. The medical researches also have proved this.

"The silent Scream" a film abroad was released that shows how the abortion is done. The cruelty in the act of abortion moved the audience in the west and made them raise the voice against the law of abortion.

It is up to the women who believe in Jainism whether they wish to be kind mothers or giantesses.

EVILS OF ABORTION

1 Possibilities of several diseases like Tetanus,

Cancer increase after abortion.

2 Excessive bleeding during abortion may result into death.

3 At times after abortion women become inca pable to conceive again.

4 The women after abortion do not get adequate RHO gam hence the children they give birth to are either dead or handicapped.

5 Abortion leads to corruption and compels to betray from the vow of 'swadar santosh vrit.'.

6 The women taking abortion become the vic tims of innumerable diseases, and become incapable to give birth again.

7 Studies reveal that two lac women lose their lives during abortion; nearly 80 lack become victims of life long diseases and five lack die during illegal abortions.

8 The women who take abortions, suffer from mental diseases and repent all their lives.

9 Scriptures state that the women taking abor tions go to sixth hell and suffer miserably for innumerable years.

10 Those who propose, support, take to the hospi tal commit the sin of murdering, hence debarred from reliligious rites like poojan, service of munis etc.

In case such a heinous act is committed unknowingly, it ought to be repented in presence of ascetic or guru.

STEPS TO CONTROL OVER LUST

First step. To observe celibacy on Ashtmi, Chaturdashi, Das Lakshan (all the three) Ashtanhika festival.

Second step. Observing the vow of celibacy as above for a few years, one should go ahead to observe the vow on Dooj, Panchmi, Ashtmi and Chaturdashi and during all the three Dashlakshan festivals.

Third step. Observing the vow as above one should observe the same for twenty days a month and all the three' solahkaran' festivals. (Bhadon,Magh ,Chaitr)

Fourth step. To observe the vow of celibacy for 28 or 29 days every month.

Fifth step. Practising the vow as above one should take a vow to observe celibacy for one year.

Sixth step. If confidence allows one may take the vow to observe celibacy for five years and later on for the rest of life.

❑❑❑

Chapter - 3

CHILDREN AND THEIR INBRON AND SELF- DEVELOPED INSTINCTS

WHO IS BLESSED WITH AN ABLE CHILD ?

One who wishes to have an able child should observe 'swadarsantoshvrat' i.e. he should remain satisfied with his wife. At the same time he should not indulge in undue lustful action with his wife. The house holders desirous of nurturing his children to be- come able, possessing moral character should avoid talking and acting obscene in their presence. An anecdote of a king in this regard is worth to be mentioned.

Boldness of the Brave :-

Once the Moughal emperor attacked the Gujrat state. The king of Gujrat state sent his son to fight in the baffle field. The prince fought so bravely that even after his head cut off, killed nearly ten soldiers. Seeing the bravery of the prince the minister of Moughal emperor thought if the prince is so brave how brave his father must be. The minister narrated this to the emperor. The emperor said, " Let the king whose son is so brave be brought to our state where he will be married to a noble girl. From his contact brave children will be born in our state." The minister went to the king and asked him that the emperor had called him to his court. The king enquired the reason of calling him to his count. The minister told him the reason that the emperor wanted him to

marry some noble girl of his state to get the brave children like your son. The king said, " Brother! I doubt whether any girl suitable to me is there in your state." The minister said, " In my state a number of beautiful and noble girls are there." The king replied, "I don't need a beautiful girl." The minister asked, " O king! how your queen was." The king said, " The prince who is killed fighting in the battle was when six month's old was sleeping in the cradle. I went to the room of the queen and started amorous talk. The queen interrupted me saying not to talk that way in the presence of the child." I told her, " The child is infant of six months. How can his presence affect?" We were talking so the child covered his face in the bed feeling shy. The queen saw this and told me," Look! your talk made the child shy that he covered his face with sheet." Saying thus the queen parted herself from the talk. This is only an example of her conduct. Her entire life was full of self-control. If such a girl is in your state only then I can marry her." This made the minister sad and returned disappointed.

The central idea of the above anecdote is that the king of Gujrat could have such a brave prince on account of the noble conduct of his queen. The parents desirous of having children like Shravan kumar, Bharat, Bahubali, Ram, Anjana, Sita etc., Should be cautious of their behavior and conduct as soon as the child is conceived. They should maintain high moral conduct and avoid obscenity in their behaviour. It is the duty of the mother to rear up the child in healthy moral environment. In this reference the lines from." The Mook maati." By Rev. Acharya 108 shri Vidya Sagar deserve to be mentioned.

Sut ko Parsu:t kar

Vishwa kei sammukh prastut karnei ma:tra sei Ma:rj Ka: Satitva woh

Vishrut – sa:rthak nahi:n ho:ta:

Pratyut

Sut – satan:n ki: sushupt shakti Ko:

Sacheit aur

Shat – Pratishat sashakt

Sa:ka:r Karna: Ho:ta: hai – sat sanska:ro:n sei

Santo:n sei yehi: shruti: suni: hai

Santa:n Ki: awnati meirj

Nigrah Ka: ha:th uthta: hai ma:n Ka:

Aur

Santa:n Ki: unnati mein

Anugrah ka: ma:th uthta: hai man: Ka: (Mu:k Ma:ti: Page - 148)

सुत को प्रसूत कर

विश्व के सम्मुख प्रस्तुत करने मात्र से

माँ का सतीत्व वह

विश्रुत- सार्थक नहीं होता

प्रत्युत

सुत-सन्तान की सुषुप्त शक्ति को

सचेत और

शत-प्रतिशत सशक्त

साकार करना होता है सत् संस्कारों से।

सन्तों से यही श्रुति सुनी है

सन्तान की अवनति में
निग्रह का हाथ उठता है माँ का
और
सन्तान की उन्नति में
अनुग्रह का माथ उठता है माँ का। (पृष्ठ 148)

Wonder of consecration: -

Consecration is such a hidden power that enlightens those who are betrayed. The message of consecration is conveyed by scriptures and history.

Following example needs attention - In the palace the king during talk told his wife," Madalse! we are still issueless." Madalsa politely said." O lord! Don't be worried, your wish will soon be fulfilled. I wish to have religious talk with you please answer me in one word the question – what is the densest darkness in the world ? Which is the strongest fire and which is the most powerful poison." The king replied " O Great soul! falsity is the densest darkness which can not be removed by the light of the sun and it is the strongest fire which can not be put off by clouds and it is the most powerful poison which is poisoning the living beings for births." Madalsa was pleased to hear the answer and further asked him," what are five daka:rs (the words beginning with Hindi letter [द]) that being observed in life leads to eaternal bliss."

The king replied. " Da:n (donation), Daya:' (Mercy) Darshan (Faith) Daman (control) and "Dev pujan" (worship of lord) are five daka:rs that save one from evils in life. This is said by saints and great souls Da:n (donation) avoids possessiveness (parigrarh) and

thus keeps away from a number of evils of having possessions. The feeling of Daya:' (mercy) helps to observe the religion of non-violence and puts a barrier to the influx of evil karmas. Daman (control) helps in controlling over senses and control over senses provides real pleasure and leads to eaternal bliss. Darshan (faith). – One who observes right faith does not have to wander in the mundane world for more than half-matter (pudgal) transition period. Jain Acharya Swami Samantbhadra in his " Ratna Karndya Shra:v ka: cha:r " says –

सम्यग्दर्शनशुद्धाः, नारकतिर्यङ्नपुंसकस्त्रीत्वानि।
दुष्कुलविकृतात्पायुर्दरिद्रतां च व्रजन्ति नाप्यव्रतिकाः॥

Samyag Darshan shuddha:h na:rak tiryarj napunsak-stri:twa:ni.

Dushkal vikrata:lpa:yur daridrata:m ch vrijanti napyavratika:h.

Substance: - By observing Right faith with out observing vows the soul has not to attain the stage of hell (narak) animal (tiryanch) impotant (napunsak) woman low family (dushkul) handicapped premature death and poverty.

Dev pujan: - One who performs worship to the lord nurtures great qualities of purity of heart, simplicity, mercy, donation etc. and thus puts barrier to influx of evil karmas and leads to salvation.

Madalsa expressed contentment over the answer of the king and wished the child born to her should observe these five daka:rs. She further asked,

"What is it that destroys all the vows; makes the

life hell like; poisonous like cobra and causes insult to the lord, the teacher and the scripture and thus becomes the cause of innumerable wanderings ?"

The king replied, " It is anger that destroys all the vows, causes unwanted disputes, makes hell of life. It frightens like a poisonous cobra. It causes insult to the lord, the teacher and the scripture and becomes the cause of innumerable wanderings.

Madalsa wished that the child born to her be not over powered by sinful anger. She further asked the king, " What causes diseases like weakness, hysteria ? What destroys name, fame and power ?"

The king replied, " Uncontrolled lust or non celibacy is the cause of diseases like weakness, hysteria and destroys name, fame and power.

Madalsa felt contented to listen to such fruitful talk and wished to avoid non-celibacy. Engaging in such religious talk she spent nine months happily and sowed the seeds of sacred consecration to her child in the womb. In due course of time she gave birth to a handsome male child. Instead of giving the responsibility of rearing up the child to the nurse – she herself reared the child up in healthy – religious environment. While feeding the child from her breast she always wished him to become a true Jain following the path paved by Jain Tirthankaras. While swinging in the cradle she did not recite such cradle songs that may nurture the child to wordly possession rather she recited –

सिद्धोऽसि बुद्धोऽसि निरञ्जनोऽसि,संसारमाया-परिवर्जितोऽसि।
शरीरभिन्नस्त्यज सर्वचेष्टा, मन्दालसावाक्यमुपासि पुत्र!।

Siddho:si Bhddho:si Niranjano:si samsa:r va:kyamupa:si putra!

Shari:r bhinnastyaj sarv cheista:m, manda:sii putra!

Substance: - O son! You are elevated soul, you are wise and awake you are faultless, you are free from worldly delusion and isolated from the body. If you obey your mother give up all bodily actions.

ज्ञातासि द्रष्टासि परात्मरूपोऽखण्ड स्वरूपोऽसि गुणालयोऽसि
जितेन्द्रियस्त्वं त्यज मानमुद्रां, मन्दालसावाक्यमुपासि पुत्र!।

Gya:taLsi trishta:si parma:tm ru:po:akhand swaru:po:asi guna:layo:asi.

Jiteindriyastvam tyaj ma:n mudra:m manta:lsa: va:kyamupasi putra.

Substance: - O son! you know everything you see everything, you are over soul you are undivided, you are the controller of senses. If you obey your mother give up pride.

शान्तोऽसि दान्तोऽसि विनाशहीनः, सिद्धस्वरूपोऽपि कलंकमुक्तः।
ज्योतिस्वरूपोऽसि विमुञ्च मायां, मन्दालसावाक्यमुपासि पुत्र!।

Sha:nto:asi darnto:asi vina:shnI:nah stiddhaswaru:po:asi kalanmuktah.

Jyo:tiswaru:po:asi vimuch ma:ya:m, manda:lsa: va:kya mupa:si putra.

Substance: - O son! You are cool you are an ascetic ready to control over semses, you are endless you are elevated soul, you are free from blamishness and embodies enlightenment. If you obey you mother give up worldly delusion.

एकोऽसि मुक्तोऽसि चिदात्मकोऽसि चिद्रूपभावोऽसि चिरन्तनोऽसि।
अलक्ष्यभावो जहि देहमोहं, मन्दालसावाक्यमुपासि पुत्र!।

Eiko:asi mukto:asi chidaLtmkoLasi chidru:p bha:vo:asi chirantano:asi.

Alaksha bha:vo jahi deih mo:ham, manda:lsa: vakyamupa:si putra.

Substance: - O son! You are one, you are liberated, you are 'chidatmak', (embodiment of eternal bliss) you are, 'chidru:pbha:v'(conscious of soul) you are 'chirantan' (ancient), you are conqueror of senses. If you obey your mother give up affection for the body.

निःकामधामासि निकर्मरूपो, रत्नत्रयात्मासि परं पवित्रः।
वेत्तासि चेतासि विमुञ्च कामं, मन्दालसावाक्यमुपासि पुत्रः!।

Nihka:m dha:ma:si nikarmru:po: ratnatraya:tma:si param pavitrah.

Veitta;si cheita:si vimunch kamam manda:lsa: va:kya mupa:si putrah!

Substance: - O son! You are the abode of selflessness, you are not the embodiment of karma, you are the observer of 'ratnatray' (three jewels of life), you are the most sacred, and you are knower and living. If you obey your mother give up passion.

प्रमादमुक्ताऽसि सुनिर्मलोऽसि, अनन्तबोधादिचतुष्टयोऽसि।
ब्रह्मासि रक्ष स्वचिदात्मरूपं, मन्दालसावाक्यमुपासि पुत्र!।

Prama:d mukto:asi sunirmalo:asi anantbo:dha:di – chatushtayo:asi.

Brahma:si raksh swachida:tm ru:pam, manda:lsa: va:kyamupa:si putral!

Substance: - O son! You are free from fifteen types of idleness (prama:d) like (04 antireligious tals (vikatha:) 04 passions (kasa:y) 05 senses, sleep and affection), you are the holder of infinite perception, knowledge, bliss and potence (chatushtaya) and you are Brahma. If you obey you mother protect your 'chida:tmrup' eternal from.

कैवल्यभावोऽसि निवृत्तयोगो, निरामयो ज्ञातसमस्ततत्त्वः।
परात्मवृत्तिः स्मर चित्स्वरूपं, मन्दालसावाक्यमुपासि पुत्र!।

Kaivalya bha:vo:asi nivratta yo:go nira:mayo: gya:t samast tattvah.

Parma:tm kritteih smar chit swaru:pa, manda:lsa va:kyamupasi putrah!

Substance: - O son! You are salvation incarnate (kaivalya-bha:v), you are free from 'yoga' activities of mind word and body, you are free from diseases, you are the knower of all the elements and you are the supreme soul incarnate. If you obey your mother remember your eternal nature.

चैतन्यरूपोऽसि विमुक्तमारो, भवादिकर्त्तासि समग्रवेदी।
ध्याय प्रकामं परमात्मरूपं, मन्दालसावाक्यमुपासि पुत्र!।

Chaitanyaru:po:asi vimuntma:ro: bha:va:oti karta:si samagra veiot:

Dya:y praka:man parma:tm ru:pam manda:lsa: vakya:mupa:si (chaitanyeru:p)

Substance: - O son! You are wide awake (chaitanyeru:p) you are free from lust, you are the initiator of knowledge (gya:na:di:bha:v) you are omniscient (sarvagha). If you obey your mother meditate on the required divine form (abhisht parma:tmru:p).

When the child grew up a little and started to understand the mother recited Namokar Mantra nine times after giving bath to the child and always inspired him to be like panch-parmeslthi (Five ideals) as they are auspi-

cious, supreme and worth to be surrendered. The child grew up under the careful and religious guidance of mother who taught her how he should live his life. The child learnt the basics of religion and religious conduct from his mother and grew up to be a perfect detached Jain. That worried the king, his father who tried to turn him to a worldly man but in vain.

One day the king was shocked to hear that his nine years old son Sukumar became the follower of a Digambar Jain ascetic. The queen consoled him giving him the hope of second son. In due course of time the queen conceived again and gave birth to a male child. This time the king was quite cautious but the second child too followed the path of his elder brother.

The queen gave birth to four more sons who too followed their brothers and became ascetics. The king was much worried about his heir to the kingdom. He thought of a plan to keep the child away from the mother just after birth. With such idea in mind the king parted the child on the very first day of his birth from the mother and the responsibility of his bringing up was given to a nurse. The child grew up to be a handsome young man. One day a messanger conveyed the message to the king that the neighboring king has attacked his kingdom. Hearing the news of war the king was getting ready to face the enemy in the battlefield. Seeing this the prince proposed himself to go to the war and assured him that he would return defeating the enemy. The king permitted the prince to go to the war and asked him to go to his mother for her blessings. The prince went to his mother

who saw his son after twenty-five years. She blessed him to get victory in the war. She gave him a small note on paper and asked him to tie round his neck when ever any problem befell upon him he should read the note that would guide him and console him. The prince did what his mother asked him to.

In the battlefield the prince fought bravely but the army of the enemy was large hence the soldiers of the prince out of fear flew away here and there. The prince lost his patience and could not think what to do. He remembered the words of his mother and read the note given by her. The note read, " The kingdom for which you are fighting is as transitory and momentary as lightening and a bubble." The prince realized the reality of the world and he at once renounced the world and become a Jain ascetic.

The message of this story is that the mothers of today can do a lot to save our culture by consecrating children in the womb.

How to nurture a child: -

1. Each mother should teach the child from early age good habits, rules of moral conduct so that he grows up morally sound.
2. A child be taught to pronounce words like 'om', 'Siddha' 'Jay' initially.
3. A child be made habitual to listen to such mythological tales that convey the message to keep away from sinful acts.
4. A child be discouraged to eat biscuits choco lates etc. Instead home made nutritious edibles be given

to him/her.

5. In presence of children the behaviour must be quite disciplined. No bad names be used.
6. No secret activities be performed in presence of children.
7. Nature and disadvantages of seven lusts (spatvyasan) be explained to the child emphatically and psychologically.
8. The habits of 'Dev darshan' giving donation, giving up eating in night be enforced into the mind of the child.
9. A child be kept away from witnessing un wanted lustful serials and scenes in the T.V. or films. For this the elders too should do the same.
10. Besides formal education religious education be carefully imparted to the child.
11. Parents be cautious about the company of their child so that he/she may not fall into the company of bad/immoral friends that may affect the future of the child.
12. The habit of benevolance be formed by providing food to the needy; medicines to the sick; education to illiterates on occasions like birthday, marriage etc.
13. The children be always encouraged to live together amicably

❑❑❑

Chapter – 4
WIDOWHOOD : ITS PERSPECTIVE

Widowhood - Meaning

Union and separation are the two natural phenomenon that happen in every body's life. When there is union there is separation but the union of any separated is uncertain. A boy and a girl born in two different families, brought up in different atmosphere, when married to each other think both of them as one and feel pleasure and grief of each other but the fate and age of both are not always the same. Some times it so happens that husband or wife dies premature and first. In such cricumstances husband remarries but Jainism doesn't permit a woman for remarriage. A chaste and virtuous woman doesn't think of any other man than her husband.

In the scriptures there is an instance of a virtuous woman Maina Sundri who was married to Shri Pal who was suffering from leprosy. The marriage was done on the whim of her father whereas everybody felt sorry for this marriage. Maina Sundri happily accepted it and served her husband sincerely. She from the very depth of her heart was dedicated to her husband. It was her firm faith and service that cured her husband from leprosy. Such ladies deserve all our respect and praise.

It is very natural to question if a man can remarry why a woman can't ?

The simple answer to the question is that a man is a user and a woman is a used. A user can use objects

more than once but an object used once is forbidden to be used again. It is why the remarriage of a woman is forbidden. A woman who does not marry observes celibacy; one who marries only one man observes the vow of 'swada:r – santoshvrit' i.e. satisfied with her husband; one who flirts secretly with other men than her own husband is a corrupt woman, one who freely and shamelessly keeps illicit relations with a number of men is a prostitute. It is to be thought by the women themselves what they intend to be. It is only human beings who have intellect to judge what is right and what is wrong, hence, what so ever they do they must weigh it on the balance of intellect.

The reason attributed to widowhood in the scriptures is the wrongful and lustful life lived by a widow in any life cycle.

NEGATION OF WIDOW MARRIAGE : -

The scriptures have suggested to observe widowhood consecration according to which a widow needs to live a simple life avoiding all ornaments and cosmetics that may arouse passions and lust and should avoid heavy meals. In the 'Shripal Puran' is mentioned that Mainasudri lived a very simple life and ate very simple food; observed fast and vows for twelve years when Shripal, her husband was away only for trade. The 'Harivanspuran' also mentions so.

King Vindhyasen of Vasurndharpur thought of marrying his beautiful daughter Basantsundri to Yudhisthir that he heard the news of burning Youdhishthir alive in the palace of wax – 'Laxagrah'. Basantsundri accepted it as her lot and decided to live in hermitage as a recluse. Simialarly the king of Trishang Nagar Prachandwahan

thought of marrying his ten daughters Gunprbha, Suprbha, Hri, Shri, Rati, Padma, Indivara, Vishwa, Acharye and Asroka to Yudhisthir. So did Prachand kumar's friend seth Priymitra decided to marry his daughter Nayansundri to Yodhishthir. When these girls heard the news of burning Yudhisthir alive in the palace of wax they decided to perform penance and observe partial vows.

The legend of a virtuous woman Rajul is well-known. Rajul was the daughter of king Ugrasen. She was to marry Nemi kumar the only son of king Samudravijay. When the marriage procession of Nemi Kumar reached the gate of king Ugrasen, his heart was moved and he renounced the worldly life to become a Jain ascetic. Rajul too followed Nemi's footsteps paying no heed to persuations and pressures of her kith and kins.

The aforesaid examples reveal that widow-marriage is negated and needs to be avoided.

AN ADVICE TO A WIDOW :-

A widow or a divorcee as per Jain scriptures is not permitted for remarriage. A widow or a divorcee if observes a religious conduct is like a female ascetic living in the family and she puts an example of pious conduct and celibacy before the family and society. If a widow does not obseve religious conduct and celibacy in true sense promotes corruption in the society. She must think on the line if pleasure and company of her husband was not in her fate how could she get the same from remarriage? It would be better for her to observe celibacy, engage herself in the study of scriptures and in the company of wise and moral doing fruitful for her

own and for the society.

Now the question arises if a young woman becomes widow it is better to remarry her than to leave her free indulging in illicit activities with other persons.

The answer to this question is that if a woman is a widow or a divorcee the family and the society should provide her proper livelihood, amicable environment and particularly the family members be very kind and cautions in their behaviour towards her.

In this context an incident of Hisrar district deserves attention. In a family the marriage of a boy was being performed every body was busy in the preparation and happy to receive the bride. Suddenly the husband of groom's sister passed away for heavenly abode. Here the bride came to the family and there the dead body of the husband of groom's sister was taken away.

The condition of brother and sister was quite opposite. One was happy on his marriage and the other was unhappy on the death of her husband. But the newly married bride was so morally sound that she herself did not indulge in amorous activities rather she lived observing celibacy so as to provide healthy environment to her sister-in-law. The sister-in-law could never feel other wise through out her life and lived observing religious conduct till the end of her life at the age of forty-five. It is only after her passing away that the couple lived the life of husband and wife and gave birth to a son who grew up to be a man of moral conduct. The sacrifice of worldly pleasures by a newly married girl for the sake of her sister-in-law is worth to be followed.

❑❑❑

Chapter - 5
NON-CELIBACY: NATURE, CRASSIFCATION AND CAUSES

NON-CELIBACY ALIAS SEX: -

1. The act of copulation is non-celibacy.
2. The feeling of attachment caused due to the reciprocal contact of man and woman is non celibacy.
3. Conduct deluding karma resulting into the desire to have bodily relations between man and woman is non-celibacy.
4. Non-celibacy is not only due to the physical contact between man and woman but the feeling to have such contact resulting into contact with any part of the body of the other becomes non-celibacy.
5. Contact of the parts of body due to the conduct deluding karma amounts to non-celibacy.
6. Masturbation is non-celibacy and henious act.
7. Homosexuality due to conduct-deluding karmas is non-celibacy.
8. Non-celibacy may be known as synonym of sex.

KINDS OF NON-CELIBACY: -

Non-celibacy is of ten kinds –

1. Decoration of body.
2. Use of heavy diet.
3. Listening to light music and witnessing vulgar scenes and dramas.

4. Contact with the opposite sex.
5. To think of opposite sex.
6. To watch the parts of the body of the other sex.
7. To have the desire to see the parts of the body of the other sex.
8. To remember the amorous acts and sensual pleasures enjoyed in the past.
9. To worry for future amorous acts and sensual pleasures.
10. Dripping of semen.

The 'Ashtpahud' describes following ten obstacles in the way of celibacy –

1. Contact with the opposite sex.
2. Tasty diet.
3. Make-up with scents and cosmetics.
4. Sleeping on cozy bed.
5. Decorating the body.
6. Listening to vocal and instrumented music.
7. Accepting money/gifts.
8. Bad Company.
9. Service to the state.
10. Moving in the night.

The above ten obstruct celibacy. "

The 'Marankandika' describes the following ten kinds of non-celibacy-

1. To have the desire to see the beautiful figure.
2. Deformation in the sex organ.
3. To use heavy diet.
4. To have attachment for the bed of a woman.
5. To observe the various parts of the body of the

apposite sex.
6. To welcome the opposite sex.
7. To remember the sensual enjoyments of the past.
8. To feel pleasure to present clothes etc to the opposite sex.
9. To have desire for sensual enjoyments in the future.
10. To enjoy the favourite sensual pleasures.

Causes responsible for arousing the feeling of sensual pleasure:-

Acharya Nemichandra in " Ji:v Ka:nd " has given following four causes that arouse the feeling of sensual pleasure-

1. To use erotic diet.
2. To think of sensual pleasure.
3. To have the bad company.
4. Premature fruition of passion for lust – " Ved – Karma ".

EROTIC DIET: -

1. The edibles that arouse the feeling for sensual pleasure is erotic diet.
2. The heavy Diet that stimulates the senses is called erotic diet.
3. The diet taken in excess also becomes erotic diet. Celibacy and diet are closely related.

EFFECTS OF EROTIC DIET: -

Celibacy and diet are closely related. The use of heavy diet affects not only the body but also the mind. One who is habitual of taking heavy diet is inclined to sensual pleasures by mind and body both. Mahatma

Buddha has said that one who takes simple and light food once a day is a saint, one who takes simple food twice a day is wise and fortunate and one who takes food a number of times with out giving thought is a great fool, unfortunate and animal like. The simple way to control the mind is to eat little and simple diet. Simple and light diet makes the mind pure and simple and develops confidence.

It is observed that simple diet taken for two years constantly the bad ideas are removed and glow of purity creeps in.

The diet that affects the natural activities of life is classified into three parts as under.

1. MALIGNANT (TAMSIK) DIET : -

Malignant or Tamisk diet consists of wine, meat, egg, honey, onion, garlic, roots and tubers. Such type of diet makes a man thoughtless and cruel resulting into unsocial and unreligious activities and the tragic end.

2. LORDLY (RA:JSIK) DIET : -

Lordly diet consists of delicious and dressed food generally oily. Such type of diet makes a man Luxurious, passionate, greedy addicted to immoral acts. Use of such diet obstructs celibacy.

3. SIMPLE (SA:TWIK) DIET: -

Simple diet consists of grains, pulses, milk, ghee, ripe fruits devoid of mobile beings. Simple diet if not used fresh becomes malignant diet. Such type of diet helps in protecting sacred thoughts, wisdom, simplicity, mercy, non-violence etc.

One desirous of observing celibacy should not

take excess and heavy diet for such diet causes constipation, which is a great obstacle in the way of observing celibacy.

Mahatma Gandhi has written, I have experienced that little; simple and unspicy diet taken in natural from is useful in observing celibacy. Fruit diet makes observing celibacy easy whereas milk diet makes it difficult. Unripe fruits and green vegetables are prohibited for Jain ascetics keeping in view the non-violence.

One who observes celibacy should not think of taste of his diet. Controlling the tongue makes the vow of observing celibacy easy.

Oily heavy diet is a great obstacle in the way of meditation, hence not advised for saints and ascetics.

There is an instance of a young religious widow whose passions were stimulated by taking heavy and oily diet and using ornaments and cosmetics. She realized it and repented it when her father-in-law presented before her the example of observing fasts and taking simple and little diet himself.

2. THINKING OF SENSUAL PLEASURES: -

To think of sensual pleasures; the woman used in the past or to use particular woman in future; enjoyed such a woman; my wife is so beautiful and intelligent etc. arouse passions.

Even the great saints and ascetics who have control over their senses if think of woman spoil their celibacy and bring a blot to their abstinence and penance. A great ascetic Pushpda:l made his penance of twelve years fruitless only by thinking of his wife of family life. Simi-

larly Bha:vdev could not concentrate on his meditation because the thought of his wife haunted over his mind.

LESSON OF A VIRTUOUS WOMAN-NAGLA:-

Bhavdev and Bha:vdev were the two sons of sethani Revti. Bhavdev in his childhood became an ascetic with his father. After the holy death of the father ascetic Bhavdev passed through his mother land where the marriage of Bha:vdev was being performed with Nagla :, a religious girl. Having seen Bhavdev as ascetic, Bha:vdev too thought of becoming an ascetic but the thought of his newly married wife restrained him from doing so. Newly married wife of Bha:vdev, Nagla realized the feelings of her husband hence she said, " If you intend to go on the way of the welfare of your soul, I won't be an obstacle on your way I gladly permit you to do so. " Having heard this Bha:vdev renounced the world to become an ascetic. As an ascetic he could not give up the thought of his wife. After twelve years as an ascetic, he reached the land of his birth. Where he enquired from the women about Nagla. Nagla knew it and realized that even after renouncing the world his attachment with her was not removed. She consoled him and taught him the nature of the soul and the duties of an ascetic. Bha:vdev realized his mistake and repented for his thought of attachment before his religious teacher and engaged him self on the way of welfare of the self. This instance reveals the facts that one who wants to keeps away from lust and observes celibacy should not think of the sensual pleasures with opposite sex.

One who observes the vow of being satisfied with

one's life partner needs not think of any other than his or her partner. Efforts be made not to remember the sensual pleasures enjoyed in the past or to think of sensual pleasures to be enjoyed in future for it arouses the feeling of lust amounting to non-celibacy.

3. COMPANY OF THE BAD: -

Man is a social being. The society is a bundle of various types of men and women falling into the categories of noble and ignoble. A man in the society is bound to come in contact with all types of men but it is up to him whose company he forms. It is truly said that a man is known by the company he keeps, hence, a young man should be cautious about his company. If he wants his own good he should avoid the company of the bad or he would invite his fall. A poet has rightly said –

कदली सीप भुजंग मुख, स्वाति एक गुण तीन।
जैसी संगति बैठिये, तैसी ही फल लीन॥

kadti: si:p bhujang much, swa:ti eik gun ti:n.
Jaisi: sangat baithiye: taiso: hi pahl di:n.

The meaning of the above couplet is that a drop of rain in swati nakshatra- (a particular planetary period) if falls on a banana leaf turns into camphor; if falls into the mouth of a cell turns into a pearl and if it falls into the mouth of a cobra it turns into poison. Like wise a man's conduct becomes the same that he keeps the company. Therefore, one who observes the vow of celibacy should keep away from the company of those having bad addiction. A man observing vows firmly for years if falls into the company of the bad spoils his vows. In this context the story of Charudutta deserves mention.

Charudutta was the only son of Seth Bhanudutta and Subhadra. As a child he was studious. He studied scriptures thoroughly and made his conduct accordingly. He was reluctant towards worldly pleasures and even marriage. On the persuasion of his parents he was married to a beautiful and wise girl Gunvati. The beauty and wisdom of Gunvati could not attract Charudutta. He remained quite reluctant. Seeing the reluctance of Charudutta, his mother called her brother-in-law Rudradutta and told him the condition of Charudutta. His mother and uncle together decided that he should be sent in the company of lustful persons. As per the plan Rudradutta one day took Charudutta to the market where for the fear of mad elephant coming from the opposite direction entered the residence of a prostitute where Charudutta in order to pass his time started playing gambling with Basanttilka, the daughter of a prostitute. During the game Charudutta got so attached to Basanttilka that he started living with her and spent all his property enjoying sensual pleasures. One day his father sent him the message of his illness but it had no effect on Charadutta. His father tried hard to bring him back home but in vain. At last he sent the message of his death, which also could not affect. When all the property of Charudutta was spent, the mother of Basanttilka asked her to keep away from him but Basanttilka did not agree to her mother. This annoyed her. One night she gave some intoxicating drug in the food of Charudutta that made him unconscious and in the state of unconsciousness he was thrown in lavatory. The gist is that a man of

moral character and possessing knowledge of scriptures like Charudutta had such an end as the result of falling into the company of prostitute where as Basanttilka the daughter of a prostitute in the company of Charudutta turned into a faithful wife observing the vow of being satisfied with her own husband. Hence, one who wants the true welfare of the self and observes the vow of celibacy or 'Swadarsantoshvrit' should always keep the company of good and possessing moral conduct.

4. PREMATURE FRUITION OF PASSION FOR LUST: -

Among eight karmas 'delusion' is the fourth karma having twenty-eight characteristics-three of Right faith deluding and twenty-five of conduct deluding karmas. Among twenty five characteristics of conduct deluding karmas sixteen passions obstruct the qualities like righteousness of the soul but rest nine characteristics – laughter, love, hatred, grief, fear, aversion, masculine, feminine and neuter gender-stimulate passion. Intense feeling for any of the three genders becomes sensual pleasure. Taking erotic and heavy diet, thinking of sensual pleasures enjoyed in the past; observing non-celibacy; keeping the company of immoral; listening to the vulgar literature, witnessing the obscene scenes, films etc. are the causes of premature fruition of the passion for lust. Some of the main causes are explained as under –

1. To see the pictures of opposite sex.
2. To touch the parts of the body of opposite sex.
3. To listen to amorous songs.
4. To have the meeting with opposite-sex in seclu

sion.

5. To observe the parts of the body of opposite-sex.

1. There is no doubt that the pictures and idols of the opposite-sex arouse the feeling of passion for lust, therefore, one who observes celibacy need not see the pictures and idols. There is an example of Krishna, the brave and unconquerable king was captivated to see the picture of Rukmani that he kidnapped her. In the act of kidnapping he had to kill thousands of the soldiers of king Sishupal. Similarly Shrenik, the kong of Rajgrahi, who had the pleasure of being chief audience on the assembly of lord Mahavir and who had the right perception after annihilation of karmas, lost in the thought of Chelna only by seeing her picture. Abhay Kumar, the son of Shrenik kidnapped her pretending to fallow Jainism.

DELUDED JINDUTTA : -

Jindutta, the son of Seth Jivdev was a religious, moral and handsome. During his youth he had no attraction for any of the beautiful girls nor was he ready to marry after great persuasions of his parents. The same Jindutta was filled with passion for lust to see the idol of a girl engraved on the stone of a temple. This example reveals that those who are desirous of observing the vow of celibacy must not see the pictures and idols of the apposite-sex.

2. Contact with the parts of the body of the opposite sex arouses passion for lust. It has been proved by scientific researches. Keeping this view in mind it is suggested that one who observes vows should not sit

on the place where woman had sit for a time unit of forty-eight minutes (one muhu:rt).

Acharya Vinobaji has said that the physical contact between man and man is wrong. Introduction should be of mind and of body be limited to the limit of service. There should be a limit of physical introduction between man and man, woman and woman.

There is an instance of a man named Dayacharan, a quite detached person. He was married on the insistence of his parents to a simple girl Karuna. Even after marriage he did not have the relations as husband and wife. He sought permission from his parents to go abroad for study. In the foreign land he was living a very disciplined life but one day in the picnic across the river touched the hand of a young girl to help her board the boat. The touch of the hand of a young girl aroused in him the passion for lust and married the girl with out giving a thought to his act. The girl lived with him till he could afford her luxuries. When he could not afford her, she left him and aborted the child conceived through him. This act of the girl disappointed him, hence, he returned home and became attached to his wife Karuna and spent his life in sensual pleasures.

This instance warns those who observe vows or wish to live a moral life should be very cautious to have physical contacts with the opposite-sex what so ever relations they have.

4. Listening to the amorous songs and sweet voice of the singer naturally arouse the feelings of passion for lust. A number of instances are there where woman fell

in love with ugly, paupers, handicapped persons not only abandoned their handsome well settled and faithful husbands but even they murdered them. Such foolish women don't value the qualities of their husbands but they are mad after listening to the songs of unknown singers and pine for there nearness. Such is an instance of Amaritmati, the beloved of king Yashodhar, who fell in love with the driver of an elephant, an ugly and handicapped person and poisoned her husband only to live with the driver of the elephant. Although he cruelly treated her but she was blind in his love for him. Such an act of queen Amaritmati is a blot on womanhood.

Similar is the story of Queen Rakta the wife of Devrati the king of Ayodhya. Devrati loved his queen Rakta so much that he neglected his duties for the state and as a result he was dethroned from his kingdom. He along with his queen left for other place where the queen fell in love with a handicapped singer listening to his sweet music. She planed to kill her husband by drowning in the river and started living freely with the singer. But the king escaped and by virtue of his past virtuous acts he became the king of Mangalpuri. One day Rakta along with her singer lover reached Mangalpuri where the king saw her. He was disappointed to see such a deceitful nature of woman. He gave up all the worldly attachments to become a Jain ascetic.

The substance of the aforesaid examples is that those who want to observe the vow of partial or perfect celibacy should be away from witnessing the musicians singing.

5. CONTACT OF OPPOSITE-SEX IN SECLUSION: -

Contacts of opposite-sex in seclusion, constant meetings with each other are sure to bring a blot to their vow of celibacy. Not only a common man but also even great ascetics are prohibited to have contacts, conferences, study, and meditation in the secluded place where the ascetic of opposite-sex is there.

If an ascetic of severe austerities happens to have contact with any Aryika, - a female ascetic-in secluded place brings blemish ness on his character and austerity. In the ' Moolachar ' it to is emphatically stated that even no Acharya should call any Aryika even for any religious act alone. An ascetic, who keeping aside this principle, keeps relation with any Aryika becomes the matter of public-criticism.

Acharyas have not only prohibited the contacts with young, wise and beautiful but also with old, sick and ugly.

Male and female ascetics, who have abandoned sensual pleasures and are constantly, engaged in the welfare of the self, observe a code of conduct relating to the contact with the other sex. Common men need to have judicious and wise difference.

A great ascetic Satvaki spoiled his austerities only having glimpse of a female ascetic, Jyestha, in secluded place. The incidence goes thus king Satvaki fell detached from worldly pleasures, hence he renounced them and became a Jain ascetic under a great Acharya Samadlignpta. When he was seated on the mountion of

Uehhagriv near Rajgrahi, some female ascetics visited him to have his darshan. As soon as they were returning it started raining accompanied by heavy gust of wind. In the heavy wind the female ascetics got wet and separated from one another. One of the female ascetics, Jyeshtha entered a cave to take shelter. There was complete darkness in the cave, Jyestha, since her clothes had got wet in the rain, she started squeezing her saree. In the meanwhile there was lightening. In the sudden light of lightening ascetic Satvaki had the glimpse of Jyestha and his passion for lust aroused, hence, consumed her, Jyeahtha conceived and due course of time gave birth to a male child named Swaymbhu later known as the last-Rudra.

The gist of the instance is that ascetics who have complete control over their mind – word and body and observe great vows like Satvaki are betrayed in the contact with woman in secluded place. Therefore, it is wise for every man and woman to avoid meeting in secluded place.

6. OBSERVING THE PARTS OF THE BODY OF OPPOSITE-SEX:-

There are innumerable beautiful and ugly objects in the world. The appearance of an object is the characteristic of substance. In the present age pleasure loving beings – attracted by the physical appearance invite their moral degradation. Keeping this view in mind Acharya Umaswami in seventh couplet of seventh chapter in ' Tatva:rthsu:tra ' has mentioned that one desiring to observe the vow of celibacy should not observe the parts

of the body of the opposite sex even for a moment for it arouses passion for lust therefore, the wise and the virtuous avoid to have a look other than his/her spouse.

The instance of the ' Ramayan ' is worth to be mentioned in this context that Laxman, in spite of living with Ram and Sita in the forest for fourteen years could not recognize the ornaments of Sita except the toe-rings because Laxman always bowed to the feet of Sita and never thought of seeing any of her other part of the body. Similarly Sita too had restricted contact with him.

There is a story in ' Shrenik-Charitra' that an ascetic happened to see the toe of a woman offering him loaf of food and he remembered his wife of family life. If ascetic having control over senses are betrayed by having the glimpse of any of the parts of woman's body, a common man can be no exception to be betrayed. Therefore, it is wise for a common man not to observe the parts of the body of woman.

There is an instance of Shukracharya in the scriptures that he was teaching his pupils in his hermitage. He came across a couplet –

मात्रा स्वस्रा दुहित्रा वा न विविक्तासनो भवेत्।
बलवानिन्द्रियग्रामः, विद्वांसमपि कर्षति।।

Ma:ta: swasra: duhitra wa: na vivikta:sno: bhaveit.
Balwa:nindriyagra:mah, vidwansamapi karshyati.

The couplet filled his mind with doubt in the meaning of it, hence, he stopped explaining it to his pupils saying their lessons would remain closed till his doubt was not removed. Saying this, Shukracharya went to Ved Vyas, the writer of the couplet and asked him the mean-

ing of it. Ved Vyas gave a warm welcome to Shukracharya and explained the meaning of the couplet thus –

" One should not sit with mother or sister in secluded place because senses are so powerful that they attract even wise men towards them."

Hearing this Shukracharya reacted that the couplet is wrong and useless for it is unbelievable that any one may have such feeling towards mother or sister.

Ved Vyas tried to convince him by giving examples of Urvashi and Rambha but Shukracharya was not convinced and he returned to his hermitage saying the couplet wrong.

One dark night Shukracharya was absorbed in thinking of the mysteries of nature. Suddenly he heard a scream that attracted his attention. He thought that the scream must be of some abandoned wife who was crying and lamenting that she was abandoned in lonely dense forest. Shukracharya went towards the direction from where the scream was heard and told the screaming lady addressing her as daughter to come to his hermitage where she would be quite safe.

The woman warned him not to come near her and said that people in the world are so deceitful that they call any woman " Daughter" but do not hesitate to behave with her like wife.

When Shukracharya consoled the woman in all ways and convinced her about her safety she agreed to go to the hermitage. As soon as the woman entered the door of the hermitage there was lightening. In the sudden light of lightening Shukracharya had the glimpse of the

woman who was a young and beautiful lady of sixteen. The lady saw towards him with shyness. Having the glimpse of the lady Shukracharya forgot his duty and pined for her. He went towards the room where she had shut herself with the pretence to have her introduction. He Knocked at her door and asked if she had gone to bed so early. The lady did not answer. Shukracharya again asked her crying if giving answer was a sin. The lady answered that he had convinced her that no body would disturb her but he himself failed to keep his word. On this Shukracharya told that no body was disturbing her and asked her to open the door and listen to his religious preaching. The lady boldly refused to open the door in spite of his persuasion rather she scolded him saying –

''डूबि मरहुँ धर्मव्रतधारी''

" Doob marahun dharm vrit dha:ri: "

All the scolding could not change the mind of Shukracharya, contrary, he became more excited to enter her room and have a glimpse of her. When the lady did not open the door he managed to enter making a way from the roof. As soon as he was ascending in her room he was astonished to see the great saint Ved Vyas in place of young lady with the paper of the same-couplet that Shukracharya thought to be wrong. He realized his mistake and his doubt about the meaning of the couplet was removed.

Acharya Vattakerswami in 'Moolachar' has given ten causes of non-celibacy, which have been supported and explained by several other Acharyas in their

own way. These causes are as under –

1. To eat too much.
2. To beautify the body by taking bath, using massage, anointment etc.
3. To take the odor of flowers, scents, saffron etc.
4. To listen to the instrumental music.
5. To clean soft bed and to be in the erotic secluded place.
6. To keep contact and company with fickle-minded woman.
7. To keep the collection of ornaments, clothes and wealth.
8. To remember the sensual pleasures enjoyed in the past.
9. To have attachment and affection for five senses.
10. To take favourite edibles.

❑❑❑

Chapter - 6

DEMERITS OF NON - CELIBACY

Non-celibacy is the cause of several diseases like depression, hysteria, forgetfulness, shivering, sweating, deformation of limbs etc. One desiring to observe non-celibacy undergoes following situations -

1. Worry about woman
2. Desire to see a woman
3. Shying
4. Feeling feverish
5. Burning sensation
6. No liking for food
7. Hysteria
8. Insanity
9. Uncertainty of life
10. Death.

1. A man who does not observe celibacy is always worried about a woman. He always worries where and how to get her.
2. Such a man is always absorbed in the thought of seeing a particular woman and plans the ways how and where he can see her.
3. When such a man does not get or see a woman he starts shying which is a sign of mournful concentration (a:rtra dhya:n), the cause of mental tension, affecting physical and mental health.
4. A person who has passion for lust if does not get

a woman suffers from such a fever that is not cured by any medicine.

5. When a passionate person does not get his passion fulfilled, he suffers from burning sensation which is more powerful than the heat of the sun or fire.
6. When a passionate person does not get a woman he loses interest in any kind of food.
7. A passionate person becomes hysteric and hence loses the thinking power to know what is bad.
8. A passionate person on not getting a woman be comes insane and behaves like an insane.
9. A passionate person endangers his life to get a woman. His condition becomes like a dead man worrying about fulfilling his passion for lust.
10. At times it so happens that a passionate person, if he does not get his desire for lust fulfilled, commits suicide or kills the woman who he likes but does not get her. Some times those who come in his way of fulfilling his desire for lust are murdered what soever they are to him.

DISADVANTAGES OF NON-CELIBACY: -

1. PHYSICAL DISADVANTAGES : -

Semen has the supreme power in the body. The absence or lack of semen in the body becomes the cause of several types of diseases. If a person has some or the other disease he can not have worldly or religious life smooth, keeping in view the health Ayurved has prohibited intercourse for more than once a month. It is proved by medical science that formation of semen in the body is a very complex process and hardly twenty

grams semen is formed after digesting nearly forty kilogram of balanced diet. Excessive loss of semen results into diseases like tuberculosis, impotency etc. Ayurved has warned against excessive use of one's own wife -

अतिस्त्री - संप्रयोगाच्च, रक्षेदात्मात्मवान्।
शूलकासज्वरश्वास - काश्र्य- पाण्डवामयक्षयाः।
अति व्यवायाज्जायन्ते, रोगाश्चाक्षेपकादयः।

Atistri: samprayo:ga:chh raksheida:tma:tmva:n.

Shoolka:sajwar shwa:s ka:rshy Pa:ndva: maikshayah.

Ati vyava:ya:jja:yantei, ro:ga:scha: ksheipka: dayah.

The meaning of the aforesaid lines is that one should avoid excessive use of woman or he would become prey to diseases like colic pain, cough, fever, asthma, weakness, jaundice, T.B., distortion in limbs.

Having contact with women other than one's own wife, visiting prostitutes cause an incurable disease AIDS. The virus of AIDS is so dangerous that a man affected by it loses all charms of life and meets the tragic end. The reports of WHO and UNICEF are alarming regarding this disease. If celibacy partial or perfect is observed such diseases can automatically be prevented. Western counties now have started giving stress on moral education in schools.

Once a disciple of Socrates asked him about having contact with a woman. The conversation between Socrates and his disciple in this regard is as follows:

Disciple: How many times a man should have physical contact (intercourse) with a woman?

Socrates: Once in a life.

Disciple: If it does not satisfy him then how many times?

Socrates: Once a year.

Disciple : Even if it does not satisfy him ?

Socrates: Once a month.

Disciple: Even it does not satisfy him?

Socrates: Then as many times as he wishes but he should keep his coffin ready.

The above instances prove that a man should avoid non-celibacy as much as possible for the sake of his physical and spiritual health.

In Vedas eight types of non-celibacy have been described avoiding them becomes celibacy –

स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम् ।
संकल्पोऽध्यवसायश्च, क्रियानिष्पत्तिरेव च।।
एतन्मैथुनभख्यंग, प्रवदन्ति मनीषिणः ।
विपरीतं ब्रह्मचर्य, एतत् एवाष्टलक्षणम् ।।

Smarnam ki:rtanam keilih pre:kshnam guhya:nishpattireiv.

Sankalpo:dhyavsa:yaseh, kriya:nishpattireiv ch.

Eitanmaithunamakhyang,pravdanti mani:shinah.

Vipri:tam brahmcharya, eitat eiva:sht lakshnam.

1. To remember a woman in any state.
2. To describe the beauty and qualities of a woman, to talk about her, singing songs, reading vulgar literature.
3. Playing cards, chess etc. with women. Enjoying colorful games with the women of near relations.
4. Watching women.

5. Conversation with women in secluded place.
6. Direct physical relation with women.
7. To have look with bad intention.
8. To endeavour to get a woman.

The above eight ways of dripping of semen have been enunciated by great thinkers. Dripping of semen in any way amounts to non-celibacy, a great obstacle in the way of salvation. It is, therefore, advised that a man desiring welfare of one's own self should observe non-celibacy.

Following ways have been suggested to observe celibacy –

1. Sacred determination.
2. Motherly outlook.
3. Simple living.
4. Noble company.
5. Yogic exercises.
6. Devotion towards Jinendra.
7. Study of good literature.
8. Giving up evil habits.
9. Fasting
10. Controlling breath.

2. RELIGIOUS DISADVANTAGE: -

Observing non-celibacy becomes the cause of violence as the act of physical relation between man and woman cause the destruction of innumerable micro beings. It is enunciated in scriptures.

मैथुनाचरणे मूढ़, म्रियते जन्तुकोटयः।
योनिरन्ध्रसमुत्पन्नाः, लिंगसंघट्टापीड़िताः।।

Maithuna:charni mu:dh, bhriytei jantu ko:tyah.

Yo:nirandhra samutpannah, ling sanghatt pi:dita:h.

The idea of the above is that in the act of physical relations between man and woman a number of micro beings in the vagina of a woman are killed.

A man having illicit relations with women other than his wife is deprived of performing religious rites and proned to hell to suffer.

3. SOCIAL DISADVANTAGES: -

A man having too much fascination for his own wife is looked down upon in the society. There are instances in the history that even kings were dethroned due to their fascination for their wives. A man under the spell of fascination crosses the limits of behaviour and thus loses his self respect.

Similarly a man having fascination for women other than his wife or prostitutes loses his wealth and falls prey to the habits like theft, gambling drinking etc. resulting into his moral degradation and disliked even by his friends and relatives.

4. ECONOMIC DISADVANTAGES: -

Unbridled use of passion for lust results into various types of diseases. As a result weakness creeps in and routine business suffers brining poverty even to meet necessary necessities of life.

If a man is blind in passion for lust he becomes addicted to prostitutes and women other than his wife. For this he wastes his entire property to please them and leaves his dependents to starve and beg.

The passion for lust is more dangerous than any other disease for the diseases are curable by treatment but

the disease of passion for lust has no cure. A man under the passion for lust does not hesitate to have physical contact with any woman without thinking of her age, status, physical fitness etc. The fascination for woman is so strong that a man loses his thinking power. History is the witness how Edward VIII, the king of Britain had to give up his crown for his fascination for a woman and how many other kingdoms had their disastrous end because their custodians blind in passion for lust. Similarly there are instances where such passionate parsons even did not hesitate to kill their parents to please the women who they had passion for. In this connection there is a story of a young boy whose poor widow mother brought him up in great harness and cared for him more than her pleasures. The boy too loved his mother but when he grew young he fell in love with a girl who demanded the heart of his mother as token of his love. The boy blind in passion for the girl killed his mother to present her hart to his beloved. Alas! The beloved refused his love saying if he could kill his mother who gave him birth, how he could love her.

The women blind in passion for lust do such heinous acts that bring blemish ness to the credit of their parents and husband. They by their passionate look and behavior endeavour to fascinate even the great saints. It has been observed that such women live with some think of others and enjoy with others. Thus, the activities of women's mind, word and body are strange. It is difficult to fathom the depth of woman's mind. It is why a woman is said to be the museum of illusions.

Shakespeare has said, "Frailty thy name is woman." An incidence in this regard is worth to be quoted that a police inspector got fascinated with a woman. On his transfer he asked the woman to go with him but she refused. The police inspector got disappointed and become sad. Seeing his condition one of his well-wisher lady asked him the reason of his sadness. On knowing the reason she asked him to listen secretly to the conversation between her and his beloved. She asked the beloved how many persons she had loved so far. She gave the names of nearly seventy persons who she had loved but in the list of those seventy the name of the police inspector was not there. This made the police inspector realize the actual situation and became reluctant from passion.

A MYTH OF ETERNAL FRUIT: -

Mythological king Bhartrahari once was presented an eternal fruit by some saint. The eternal fruit had the quality to make the person immortal who ate it. King Bhartrahai loved his wife very much so he gave that eternal fruit to her telling her of its qualities. The queen loved 'kotwal'- (Town-inspector). She gave that fruit to 'Kotwal' who gave it to a prostitute who he loved and the prostitute gave it to the king who she thought to be just and religious. The king saw the fruit and realized –

यां चिन्तयामि सततं मयि सा विरक्ता,
साऽप्यन्यमिच्छति जनं, स जनोऽन्यसक्तः।
अस्मत्कृते च परितुष्यिति काचिदन्या,
धिक् तां च तं च मदनं च इमां च मां च।

Ya:m chintya:mi sat-tam mayi sa: vivakta:

Sa: pyanyamichhati janam, sa jano:nya saktah.
Asmatkritei ch paritushyati ka:chidanya:
Dhik ta:m ch tam ch madnam ch ima:m ma:m ch.

The meaning of the above realization is " The woman who I love, loves some other person who loves some other woman who has feeling for me, hence shame to me, the woman who I loved, the man she loved for me and passion for lust.

The central idea of the aforesaid discourse is that man or woman desiring to observe the vow of partial or perfect celibacy should be cautious to have relations with the opposite-sex whatsoever the relation be because the contact between them is like the contact between fire and ghee. The contact between man and woman deprives them of the sense of good and bad, etiquette and brings discredit.

Myth of Brahma, a great ascetic deserves attention. Brahma, a great ascetic performed severe penance for thousands of years. His severe penance was spoiled to see a beautiful female deity as he was disillusioned to see her and got fascinated towards her.

FALLACY OF PLEASURE: -

A patient of eczema feels itching sensation on affected portion and feels pleasure in itching but this pleasure is fallacy as after some time the disease is accelerated causing more pain than before. Similarly a passionate person has the fallacy of pleasure in the fulfillment of his passion for lust but his passion instead of being fulfilled gets stronger bringing various types of sorrows in this life and after life. It is truly said –

ज्यों-ज्यों भोग संजोग मनोहर, मनवांछित जन पावे।
तृष्णा नागिन त्यों-त्यों डंके, लहर-जहर की आवे।

(वैराग्य भावना)

Jyo:n jyo:n bho:g sanjo:g mano:har manva:naLnchhit jan pa:vei.

Trishna: ra:gin tyo:n tyo:n dankei, lahar jahar ki: a:vei.

Thus, the lust for passion and its fulfillment is not true pleasure but merely the fallacy of pleasure.

GREED IS POISONOUS : -

A man desires to have peace by fulfillment of his passions under the spell of greed but his geed goes on increasing in geometrical progression. It is said: -

स्त्रीभोगो न सुखं चेतस्संमोहात मात्र-सादनात्।
तृष्णानुबंधात् सन्ताप-रूपत्वाच्च यथाज्वरः।।

As the fever can not be the source of pleasure though may cause unconsciousness, ease of body so is the physical relationship with woman. It is why great ascetics and Tirthankaras conquered their senses and completely gave up sensual pleasures.

Acharya Samtbhadra swami in eulogizing Lord Kunthunath in the "Swaymbhu:sto:tra" says ...

तृष्णार्चिषः परिदहन्ति न शांतिरासा-
मिस्टेन्द्रियार्थ - विभवैः परि- वृद्धिरेव।
स्थित्यैव काय - परितापहरं निमित्त-
मित्यात्मवान् विषयसौख्यपराङ्मुखोऽभूत।।

Trishna:rchishan paridahanti na sha:nitra:sa: -
Misteindriya:rth vibhvaih pari-vriddhireiv.
Sthityaiv ka:y parita:p haram nimitta
mitya:tmva:n vishay soukhay parajmukno:bhu:t.

The above saying means that the passion for lust is such a fire which is not put out rather spreads widely due to the nature of senses – keeping this view in mind O Lord! You conquered your senses and abandoned sensual pleasures.

MORALITY BLINDED: -

A man under the fascination of any woman other than his wife howsoever wise and moral he is behaves like a careless, whimsical and insane person. No sincere advice of the well wishers affects him. Such a man invites blemish ness on his character. He does not get respect in the society in spite of his wisdom and great deeds. In this context the example of Ravan, a great, wise, brave and master of a number of secret branches of knowledge, brought discredit to his character, end to his kingdom and his own life by an act of kidnapping Sita a virtuous and faithful wife of Ram.

Similarly king Madhu who was well-read in scriptures and conduct according to scriptures still he got fascinated to see the beautiful wife of Virsen. He made a plan to have her and by deceit he made her his queen. His subjects, other kings lost respect for him. Hence, every wise person if wants to maintain his health, the credit of his family, religion, he should treat other women than his own wife as mothers or sisters. So did every wise women treat other persons than her husband as father or brother.

A GRADUAL DEGRADATION: -

Listening to the songs of women, watching their dance, activities; close conversation with them, walking

with them, are the activities that stir the mind of man. The company of women leads to crossing limits of conduct. He becomes anxious to have physical contact with her keeping aside the regard for well-wishers and preceptors. He under the spell of passion meets his sinful degradation. Such a man is a great fool not to realize that passionate women act cruelly, foolishly, shrewdly and in the company of immoral persons betray themselves from the moral conduct bringing discredit to their families.

A WOMAN IS MORE HARD HEARTED THAN STONE: -

There is an instance of hard heartedness of a woman. Once there lived a noble man named Sagardutta in the city of Nasik. The name of his wife was Nagdutta. He had a son Shrikumar and a daughter Shri Shena. He hired a shepherd Nand to graze his cows. Nagdutta got fascinated with the Shepherd and developed illicit relations with him. She thought her husband an obstacle in her immoral way so she planned to kill him with the help of Nand, her new immoral love. According to the plan, one day Nand pretended to be sick so Sagardutta had to go to the field with his cows, where he was killed by Nand. After the death of her husband she freely flirted with Nand the shepherd. Shri Kumar, her son, tried hard to bring his mother on right path but in vain. Contrary to accepting his advice she planned to kill him in the same way as her husband. Shri Shena, the daughter overheard the plan and cautioned her brother Shri Kumar. As per plan Nand, the shepherd

pretended to be sick and Shri Kumar had to go to the field with the cows. Shri Kumar made his effigy and covered it with a sheet. Nand, thinking Shri Kumar sleeping attacked him with a spade. Shri Kumar was watching this hiding behind a tree. He rushed towords him and killed him with a spear when he returned home his mother asked him about Nand. Shri Kumar showed his spear and told that the spear would tell you about Nand. The mother saw blood on the spear and knew what had happened. She got annoyed and hit his head with a pestle. Shri Kumar died on the spot Shri Shena was seeing all this. She snatehed the pestle from her mother and hit on her head. She also died. Thus, the conduct of mother brought such a tragic end to herself, her husband, son and kept.

An English poet has said;
"Love a woman you are an ass
'Tis more insipid passion
To choose for your happiness
The silliest part of God's creation."

❑❑❑

CHAPTER – 7
WAYS TO PROTECT CELIBACY AND ITS MERITS.

Protection of any supreme object from its misuse and destruction is must. For want of its adequate ways its protection is impossible. Now a days women want to protect their celibacy but engage themselves in beautifying their figures using cosmetics. In "The Maha: Pura:n" the statement of Sita occurs when she was kidnapped by Ravan and kept in his garden, "O God! Shame to my beauty that has endangered my celibacy. I don't want such beauty that may create the feeling of lust in the minds of the people O God! It would have been better if such a beauty was not given to me. I could protect my celibacy well." It is a matter of great sorrow that women whom Sita is the ideal does not hesitate to use various cosmetics to show themselves look beautiful. They also forget that these cosmetics contain such contents which are against the principle, cause much of non violence.The process in their manu facturing cause violence.

Jain acharyas have suggested twenty eight basic principles for saints to abserve. Non-brushing of teeth and partial bath are included in them. One of the reasons for these basic principles is that observing these principles body would not look attractive; using cosmetics to beautify the body brings sin on the part of the user on one hand and on the other hand works as an obstruction

on the way of observing celibacy. Keeping this in mind virtuous women decorate their bodies only before their husbands and before others they live very simple.

Acharya Umaswami in the VII chapter of the "Tattva:rth–Su:tra:" has stated five ways to observe the vow of celibacy.

''स्त्रीरागकथाश्रवण-तन्मनोहरांगनिरीक्षण-पूर्वरतानुस्मरण-वृष्येष्ट-रस-स्वशरीरसंस्कारत्यागाः पञ्च''

Stri:ra:g Katha: shravan Tanmano: harang niri:kshan – pu:rua rata:nusmaran vrishyeist ras swa shari:r sanska:r tya:ga:h panch."

1. To give up to listen to the amorous stories relating to women.
2. To give up seeing the attractive parts of women.
3. Not to recall the sensual pleasures enjoyed in the past.
4. To give up erotic and heavy diet.
5. To give up beautifying the body.

Keeping the aforesaid in mind, one should keep himself away form women as much as possible and should have simple and controlled living. Simple diet and observing fasts at intervals help much in conquering the senses and lust. One who wishes to observe celibacy should think of women on the following lines –

नारी नसावे तीन गुण, जो नर पास ही होय ।
भक्ति, मुक्ति, निज-ध्यान में, बाधा अति ही होय।।

Na:ri: nasa:vei ti:n gun jo: nar dielectric:s hi: ho:y
Bakti mukti nij dhya:n mein ba:dha: ati hi: hi:y.

The idea of the above lines is that a woman works

as a great obstacle in the way of devotion,

salvation and meditation. Hence, one who observes celibacy should keep himself away from women thinking of body as the bundle of nasty objects like semen, urine, sweat, filth etc. as stated in "RatnKarandshra:vka:cha:r" by Swami Samantbhadra as under-

मलबीजं मलयोनिं गलन्मलं पूतिगन्धिवीभत्सम् ।
पश्यन्नंगमनंगात् विरकति यो ब्रह्मचारी सः ।।

Mal bi:jam malyo:nim galanmalam pu:ti gandhivi:bhatsam,

Pashyannangam nanga:t virmati yo: brahmcha:ri: sah.

Eight Enemies of Restraint: -

Ayurved gives eight enemies of restraint in the way of observing celibacy–

1. To recall lustful activities or ideas of wife.
2. To talk obscene or about lustful activities.
3. Amorous teasing, gestures, jokes and scuffle.
4. Watching secretly such a scene or person that may arouse the feeling of lust.
5. Sensual talk in secluded place.
6. Resolving and talking of sensual activities.
7. Collecting the means of sensual activities.
8. Indulging knowingly or unknowingly in such activities that may cause dripping of semen.

For the protection of celibacy following two ways are sufficient –

1. To keep away from aforesaid eight enemies of restraint.
2. If sensual feelings are aroused, one should act

wisely and engage in some other work or engage in religious discourse or read religious books. Wisdom and patience are necessary to have control over mind. Acharya Amitgati in "Marankandika" says that a man intending to observe the vow of celibacy needs to be indifferent towards women. Five ways have been suggested to have indifference towards women –

1. Reflections of demerits of sensual pleasures.
2. Reflections of demerits of women.
3. Reflections of impurity of body.
4. Reflections of demerits of contact with women.
5. Service of the old.

Reflections of demerits of sensual pleasures: -

The fire of sensual pleasures once kindled cannot be put out by torrential rains. It causes more burning sensation than the heat of the summer sun. This fire gradually goes on increasing resulting into engaging in immoral, cruel, disgusting activities and thrusting into the ocean of sufferings. There are numerous examples that reveal how the fire of sensual pleasure betrayed even great saints. Such an example is that of Gaursandeev, the king of Shravasti who became an ascetic but was betrayed to see a prostitute and started living with her. One day after a long period of twelve years he suddenly saw a mark of leprosy on the toe of the prostitute that again made him in different towards the worldly pleasures. The idea is that sensual pleasures are such a thorn that makes man's mind unstable. Such a person loses the sense of good or bad and does not hesitate to use any woman

what so ever relation she is to him.

Fascination of Agnidutta for his daughter : -

King Agnidutta had a daughter Kratika. When she grew young the king got fascinated towards her. One day the king raised a question in his court before ministers and courtiers– "What so ever object are in the palace – who is the master of them ?" The ministers and courtiers all replied that it was he only but saints present in the court told that he was the master of all the objects in the palace except girls. The king did not appreciate the answer of the saints and he married his daughter.

Tactfulness of Priyangsundri : -

Priyangsundi was the wife of Kuberdutte with of kapilya city. She was very beautiful, Kadarping, the son of Sumati the minister of the state was charmed to see her beauty. Sumati condemned his son for his vicious feelings but seeing his condition he planned to send Kuberdutta out of state. Priyangsudri was intelligent. She guessed the ill intention of the Minister. So she asked her husband not to go but only to pretend that he went out. Kadarping thought that Kuberdutta had gone out so he went to Priyangsudri one night. She tactfully made him fall in the pit of the toilet. Kuberdutta pretending to come back took him out from the pit and presented him before the king revealing him the fact. The king ordered him to be hanged. Thus Kadarping suffered in this life and after death he attained hell. The idea is that the life of non-celibacy brings discredit, sufferings in the present life and hell after life. Wise women like Priyangsundri can protect their celibacy by their tact-

fulness.

Demerits relating to sex : -

There is no other heinous sin in the world than sex. This sin is the abode of grief, distress and many other problems. It is the cause of dishonour, and leads to hellish stage. One addicted to sex loses health, wealth, character and power to think. The sin leads a man towards-

1. Gambling
2. Eating non-vegetarian edibles
3. Drinking
4. Hunting
5. Stealing
6. Using other's women
7. Going to prostitutes.

And thus his virtues like penance, meditation, mercy, truth, restraint are spoiled.

Reflection of demerits of woman : -

It is said that externally women seem benevolent whereas in their hearts they keep poison. It is not as dangerous to embrace an angry cobra as embracing a woman. A woman is the cause of accelerating the desires of senses. She under the spell of lust loses the sense of good or bad and does not hesitate to bring discredit to herself and entire woman hood. It is not within the power of men or supermen to read the mind of woman. In this regard legend of Veervati needs attention of the readers. Veervati was the wife of a famous tradesman, Dutta. She developed fascination for a thief who was punished to be hanged for the charge of theft.

When he was hanged, Veervati with a desire to meet him went to the place where he was hanged on hanging rope. She, in order to embarrass him, climbed on the pile of wood. The wood slipped and she also fell but one of her lips was left in the mouth of the thief while kissing. Veervati made a false complaint to the king that her husband had cut her lip. When the fact was revealed to the king Veervti was publicly insulted and banished from the state for her treachery.

Similar is an instance of a woman whose husband's property was lost when conceived a child. When nothing was left with her husband she advised him to go to some other place to earn the livelihood till then she will stay with her parents. The husband was simple and innocent. He agreed to the proposal of his wife and set off to leave her wife to her parents. On the way the woman thinking her husband's poverty managed to kill him pushing him into a well. Certain synonyms for Hindi word 'stri'– a woman that convey the meanings as under –

1. 'Stri' – one who hides one's demerits.
2. 'Vadhu' – one sho murders.
3. 'Pramda' – one who enhances errors.
4. 'Na:ri' – No other enemy than her.
5. 'Vi:lya' – Seeing a man hides herself.
6. 'Kuma:ri' – Cause of fatal end of man.
7. 'Bhi:ru' – Afraid of doing religious works.
8. 'Mahila' – Cause of inculcating great vices.
9. 'Abla:' – Having no strength of mind.
10. 'Yo:sha' – Consuming vice lovingly.

11. 'Lalna' – Constantly engaged in vicious conduct.

Keeping the above demerits of women in mind one should divert one's attention from them and can protect celibacy. Western literature is full of contempt for women. The Bible states that woman is the cause of fall of man from heaven and cause of sufferings in the world. A thinker has said– "It would have been better for God if the had created an other man as help mate to Adam instead of Eve." The aforesaid replication of woman is only to make one understand well that it is not wise to have lustful affection for woman.

There is another aspect of woman the scriptures and literature particularly Indian literature is full of the examples of women like Rajul, Mainasundri, Anjana, Sita, Durga, Padmavti whose life and character work as an inspiration to the womanhood. The great Jain Acharya of the present age Rev. 108 Acharya Vidya-Sagar in his religious epic 'Mu:kma:ti:' has justified the positive aspects of woman's character while describing the ten synonyms attributed to woman - 'stri:' -

'भीरु' -

प्रतिपल परतन्त्र हो कर भी
पाप की पालड़ी भारी नहीं पड़ती
पल-भर भी।
इनमें, पाप-भीरुता पलती रहती है।
अन्यथा
स्त्रियों का नाम भीरु क्यों पड़ा ?
प्रायः पुरुषों से बाध्य होकर ही
कुपथ पर चलना पड़ता है स्त्रियों को

परन्तु
कुपथ-सुपथ की परख करने में
प्रतिष्ठा पाई स्त्री-समाज में (पृष्ठ 201)

Bhi:ru: -
^^ Pratipal partantra ho:kar bhi:
pa:p ki: pa:ldi: bha:ri: nahi:n padti:
pal-bhar bhi:
Inmein pa:p bhi: ruta: palti: rahti: hai:
Anuyatha:
Striyo:n ka: na:m bhi:ru: kyo:n pada: ?
Pra:yah purusho:n sei va:dhya ho:kar hi:
kupath par chalna: padta: hai striyo:n ko:
Parantu
Kupath supath ki: parakh karnei mein
Pratistha: pai: stri: sama:j mein."

In the above lines Rev. Acharya has given the meaning of bhiru: the synonym of 'stri' Hindi equivalent of 'woman' in his own perspective. He says that a woman lives under dependence of parents in child hood, of husband in youth, of children in old age, she perpetually nurtures the sentiment of being afraid of sinful acts. If a woman is betrayed it is generally under the pressure of man but the woman has always commanded respect in her judgment of good and bad. A woman, by nature, is god fearing and possesses virtues.

इनकी आँखें हैं करुणा की कारिका
शत्रुता छू नहीं सकती इन्हें
मिलन-सारी मित्रता
मुफ्त मिलती रहती इनसे।
यही कारण है कि

इनका सार्थक नाम है 'नारी'
यानी-
'न अरि' नारी है
अथवा
ये आरी नहीं है
सो नारी। (पृष्ठ 202)

na:ri: -
" inki: a:nkhein hain karuna: ki: ka:rika:
Shatruta: chhu: nahin sakti inhein
milan-sa:rita: mitrata:
muft milti: rahti: insei.
yahi: ka:ran hai ki
inka: sa:rthak na:m hai na:ri:
ya:ni:
'na-ari' na:ri: hai
athwa:
yei a:ri: nahin hai
so: na:ri:." (Page - 202)

The lines above convey the meaning that a woman is the treasure of mercy. Her mercy can be seen when her husband children or any of the family members falls ill she whole heartedly engages herself in the service of the sick. The name of Mainasudri, a virtuous woman is the burning example of this virtue. She cured not only her husband but seven hundred other patients from leprosy.

A woman is also the treasure of friendship and co-operation. These qualities are seen in any religious or social function that she attends. It is due to her co-operative nature that she becomes favourite to her in laws.

The second meaning of 'nari:' is 'na + a:ri:' i.e. She is not a saw she in real sense acts as joining link in the family and not as a disjoining link. She is friend to all and enemy to none.

their an example of an Australian girl who devoted her life for the service of sick and even she did not marry.

'mahila:'

'mahila:'

जो
मह यानी मंगलमय माहौल,
महोत्सव जीवन में लाती है
महिला कहलाती वह।
जो निराधार हुआ, निरालम्ब,
आधार का भूखा
जीवन के प्रति उदासीन-हतोत्साही हुआ
उस पुरुष में-
मही यानी धरती
धृति-धारणी जननी के प्रति
अपूर्व आस्था जगाती है।
और पुरुष को रास्ता बताती है
सही-सही गन्तव्य का-
महिला कहलाती वह!
इतना ही नहीं, और सुनो !
जो संग्रहणी व्याधि से ग्रसित हुआ है,
जिसकी संयम की जठराग्नि मंद पड़ी है,
परिग्रह-संग्रह से पीड़ित पुरुष को
मही यानी
मठा-महेरी पिलाती है,
महिला कहलाती है वह। (पृष्ठ 202)

Jo:
mah ya:ni: mangalmai ma:ho:!
maho:tsav ji:wan mein la:ti hai
mahila: kahla:ti woh.
jo: nira:dha:r hua: nira:lamb,
a:dha:r ka: bhu:kha:
ji:van kei prati vda:si:n nato:tsaLtrit hua:
tis purush mein-
mahi ya:ni dharti
dhriti-dha:rin: janani kei prati
apu:rva a:stha: jaga:ti hai
aur purush ko: ra:sta: bata:ti hai
sahi- sahi gantavya ka:-
mahila: kahla:ti woh!
itna: hi: nahin aur suno:t
jo: sangrahni: vya:dhi sei grasit hua: hai,
jiski: sanyam ki jathra:gni mand padi: hai,
parigrah - sangrah sei pi:dit purush ko:
mahi: ya:ni
matha: - maheiri: pila:ti hai
mahila: kahla:ti woh. (Page - 202)

The word 'mahila' is made up of two words 'mah' and 'la:' that mean 'auspicious and 'to bring'. Thus the word 'mahila' stands for bringing auspicious in the family and in man's life that a woman or 'mahila' does.

The second meaning of 'mahila' is that she acts as the source of consolation and inspiration for the man who is disappointed from his life or betrayed from the right path. It is she who inspires him to lead a virtuous life and achieve his goal. In this connection

the example of Gunvati deserves mention. Her husband Charudutta was betrayed and turned into a pauper in the company of a prostitute. It was she who brought him back on the right path and he could attain salvation.

The third meaning of 'mahila' is that she acts as a medicine to cure the disease of non-celibacy and hoarding in man as whey acts as a medicine in the chronic disease of sprue. It is 'mahila'–a woman who inspires man to keep away from evil habits like addiction to prostitutes and woman other than his wife Examples of Maina Sundri, Sita and Chelna deserve attention.

'अबला' -

जो अब यानी
'अवगम' - ज्ञानज्योति लाती है,
तिमिर-तामसता मिटाकर
जीवन को जागृत करती है
अबला कहलाती है वह!
अथवा, जो
पुरुष-चित्त की वृत्ति को
विगत की दशाओं
और अनागत की आशाओं से
पूरी तरह हटाकर
'अब' यानी
आगत-वर्तमान में लाती है
अबला कहलाती है वह .....!
बला यानी समस्या संकट है
न बला ..... सो अबला
समस्या-शून्य-समाधान!
अबला के अभाव में
सबल पुरुष भी निर्बल बनता है

समस्त संसार ही, फिर,
समस्या समूह सिद्ध होता है,
इसलिए स्त्रियों का यह
अबला नाम सार्थक है

'abla' :-

jo: ab ya:ni
'abgam' gya:n jyo:ti la:ti: hai
Timir ta:masta: mita:kar
abla: kahla:ti: hai woh !
athva: jo:
purush chitta ki: vritti ko:
vigat ki: dasha:yo:n
aur ana:gat ki: a:sha:yo:n sei
Pu:ri: tarah hata:kar
'ab' ya:ni:
a:gat vartma:n mein la:ti:
abla: kahla:ti woh!
'bala:' ya:ni: samasya: sankat hai
na-bala: so: abla:
samasya: shu:nya sama:dha:n!
abla: kei abha:v men
sabal purush bhi: nirbal banta: hai
samast samsa:r hi: phir,
samasya: samu:h siddha ho:ta: hai
isliyei striyo:n ka: yah
abla: na:m sa:rthak hai.

The above lines justifiy the positive aspect of 'abla' the hindi synonym for a woman 'Abla:'- singifies negations of problems. She is not a problem but a problem solving friend. In the absence of woman man be-

comes weak and helpless howsoever strong he may be. The second meaning of 'abla' is that she extinguishes the darkness of ignorance and brings enlightenment.

कुमारी -

कु यानी पृथिवी
मा यानी लक्ष्मी
और
री यानी देने वाली.....
इससे यह भाव निकलता है कि
यह धरा सम्पदा-सम्पन्ना
तब तक रहेगी
जब तक यहाँ कुमारी रहेगी।
यही कारण है कि
सन्तों ने इन्हें
प्राथमिक मंगल माना है
लौकिक सब मंगलों में.....! (पृष्ठ 204)

'kuma:ri' :-

'ku' yaLni: prithvi:
'ma:' ya:ni Laxmi:
'our'
'ri:' ya;ni: deinewa:li:
issei yah bha:v nikalta: hai: ki
yah dhara: sampada: - sampanna:
Tab tab raheigi
jab tak yaha:n kuma:ri: raheigi:
yahi: ka:ran hai ki
santo:n nei inhein
pra:thmik mangal ma:na: hai
laul:k sab manglo:n mein ..... (Page 204)

The above lines justify the meaning of 'kuma:ri:'-

the virgin stage of a woman. Defining each letter in the word she is attributed with the qualities of making this world happy and prosperous. The saints have rightly called her the supreme blessing in the world.

स्त्री-

धर्म, अर्थ और काम पुरुषार्थों से
गृहस्थ जीवन शोभा पाता है।
इन पुरुषार्थों के समय
प्रायः पुरुष ही
पाप का पात्र होता है,
वह पाप, पुण्य में परिवर्तित हो
इसी हेतु स्त्रियाँ
प्रयत्न-शीला रहती हैं सदा।
पुरुष की वासना संयत हो,
और
पुरुष की उपासना संगत हो,
यानि काम पुरुषार्थ निर्दोष हो,
बस, इसी प्रयोजनवश
वह गर्भधारण करती है।
संग्रहवृत्ति और अल्पव्यय रोग से
पुरुष को बचाती है सदा,
अर्जित-अर्थ का समुचित वितरण करके।
दान-पूजा-सेवा आदिक
सत्कर्मों को, गृहस्थ धर्मों को
सहयोग दे, पुरुष से करा कर
धर्म-परम्परा की रक्षा करती है।
यूँ स्त्री शब्द ही
स्वयं गुनगुना रहा है
कि

स् यानी सम-शील-संयम
त्री यानी तीन अर्थ हैं
धर्म, अर्थ, काम-पुरुषार्थों में
पुरुष को कुशल-संयत बनाती है
सो..... स्त्री कहलाती है। (पृष्ठ 204)

dharm, arth our ka:m purusa:rtho:n sei
grahasth ji:van sho:vha: pa:ta: hai
in purusa:rtho:n kei samay
pra:yah purush hi:
pa:p ka: pa:tra hi:ta: hai
woh pa:p punya mein parivatit ho:
isi: heitu striya:n
prayatnashi:la rahti:n hain sada:
purush ki: va:sna: sanyat ho:
bus isi: prayo:janvash
woh garbh dha:ran karti: hai
sangrahvratti aur upvyay ro:g sei
purush ko: bacha:ti: hai sada:
arjit arth ka: samuchit vitran 'karkei'
da:n pu:ja: - seiva: a:dik
sat karmo:n ko:, grahasth dharmo:n ko:
sahyo:g dci, purush sei kara:kar
dharm parampara: ki: raksha: karti: hai
yu:n stri: shabd hi:
swayam gunguna raha: hai
's' ya:ni: sam, shi:l, sanyam
'tri:' ya:ni: ti:n arth hain
dharm, arth, ka:m purusa:rtho:n mein
purush ko: kushal sanyat bana:ti: hai
so: stri: kahla:ti: hai.

A householder's life becomes worth by performing the basic duties of religion, money and marriage. 'Stri:'-a woman helps man in controlling his feelings of lust. She inspires man to earn honestly, to spend the earning in controlled manner in reliious activities, donation and for the family. Thus a woman helps man in performing the basic duties-properly.

'सुता' -

ओ, सुख चाहने वालो! सुनो,
सुता शब्द स्वयं सुना रहा है,
सु यानी सुहावनी अच्छाइयाँ
और
ता प्रत्यय वह
भाव-धर्म, सार के अर्थ में होता है।
यानी,
सुख-सुविधाओं का स्रोत ..... सो-
सुता कहलाती है।
यही कहती हैं श्रुत-सूक्तियाँ ! (पृष्ठ 205)

'Suta:' : -

O sukha cha:hnei wa:lo:! suno:,
suta: shabd swayam suna: raha: hai
'su' ya:ni" suha:wni: achha:iya:n
aur
'ta:' pratyay woh
bha:v - dharm, sa:r kei arth mein ho:ta: hai
ya:ni: sukh suvidha:ti hai
yahi: kahiti:n hain shrut suktiya:n

The other hindi synonym of woman- 'suta:' singnifies that a woman is the source of comforts and happiness in her parents house as well as in her family of

in-laws.

'दुहिता'

दो हित जिसमें निहित हों
वह 'दुहिता' कहलाती है।
अपना हित स्वयं ही कर लेती है,
पतित से पतित पति का जीवन भी
हित सहित होता है, जिससे
वह दुहिता कहलाती है।
उभय-कुल मंगलवर्धिनी
उभय-लोक सुख-सर्जिनी
स्व-पर-हित सम्पादिका
कहीं रहकर किसी तरह भी
हित का दोहन करती रहती
सो..... दुहिता कहलाती है । (पृष्ठ 205)

'duhita:'

do: hit jismein night ho:n
woh duhita:' kahla:ti: hai.
apna: hit swayam hi: kar leiti: hai
patit sei patit pati ka: ji:van bhi:
hit sahit hi:ta: hai jis sei
woh duhita: kahla:ti: hai
ubhaykul mangalvadhini:
ubhay -10:k - sukh sarjini:
swa - par - hit sampa:dika:
kahi: rahkar kisi: tarah bhi:
hit ka: do:han karti: hai.
so: ..... duhita: kahla:ti: hai.

Substance:- Duhita the hindi synonym of a woman signifies that she brings benifits to herself and her husband howsoever degraded he is. She does good

to her parents and husband bringing welfare and wealth to both.

'मातृ'

हमें समझना है
'मातृ' शब्द का महत्त्व भी ।
प्रमाण का अर्थ होता है ज्ञान
प्रमेय यानी ज्ञेय
और
प्रमातृ को ज्ञाता कहते हैं सन्त।
जानने की शक्ति वह
मातृ-तत्त्व के सिवा
अन्यत्र कहीं भी उपलब्ध नहीं होती।
यही कारण है कि यहाँ
कोई पिता-पितामह, पुरुष नहीं है
जो सब की आधारशिला हो,
सब की जननी
मात्र मातृतत्त्व है
मातृतत्त्व की अनुपलब्धि में
ज्ञेय-ज्ञायक सम्बन्ध ठप्।
ऐसी स्थिति में तुम ही बताओ,
सुख-शान्ति मुक्ति वह
किसे मिलेगी, क्यों मिलेगी
किस विध .....?
इसीलिए इस जीवन में
माता का मान-सम्मान हो,
उसी का जय-गान हो सदा
धन्य .....। (पृष्ठ 206)

'Ma:tra' : -

hamein samajhna: hai
'ma:tar' shabd ka: mahatva bhi:
prama:n ka: arth ho:ta: hai gya;n
prameiy ya:ni: gheiy
aur
prama:tra ko: gya:ta: kahtei: hain sant.
ja:nnei ki: shakti woh
ma:tra-trarrva kei siva:
anyatra kahi:n bhi: uplabdh mahin ho:ti:
yahi: ka:ran hai ki yaha:n
koi: pita:- pita:mah, purush nahi:n hai
jo: sab ki: a:dha:rshila: ho:
sab ki: janni:
ma:tra ma:tra-trttva hai
ma:tra-tattva ki: anuplabdhi mein
gheiy-gya:yak sambandh thap!
eisi: sthiti mein tumhin bata:o:
sukh-sha:nti nukti woh
kisei mileigi, kyo:n mileigi
kis vidh .....?
isi:liyei is ji:van mein
ma:ta: ka: ma:n samma:n ho:,
usi: ka: jai go:n ho: sada:
dharya .....

Substance:-

The hindi synym of 'ma:tra' for woman singifies that the abscence of motherhood, the relation between matter and knower is not possible hence happiness, peace and salvation can not be thought of. Motherhood is the

basis of all living beings Great souls were and are born from the womb of mothers. The mother of Lord Adinath has been glorified by Acharya Mantung in his 'Bhakta:mar sto:tra'.

'अंगना'

सदियों से सदुपदेश देती आ रही है
पुरुष-समाज को यह
अनंग के संग से अंगारित होने वाली,
सुनो जरा सुनो तो.....।
स्वीकार करती हूँ कि
मैं अंगना हूँ
परंतु,
मात्र अंग ना हूँ
और भी कुछ हूँ मैं .....!
अंग के अंदर भी कुछ
झाँकने का प्रयास करो,
अंग के सिवा भी कुछ
माँगने का प्रयास करो,
जो देना चाहती हूँ,
लेना चाहते हो तुम!
'सो' चिन्तन शाश्वत है
'सो' निरंजन भास्वत है ।
भार-रहित आभा का आभार मानो तुम! (पृष्ठ 207)

'angna:'-

Sadiyo:n sei sadupdeish deiti: a: rahi: hai
purush sama:j ko: yah
anang kei sang sei anga:rit ho:nei wa:lo:,
suno: jara: suno: to: .....!
swika:r karti: hu:n ki

main angna: hu:n
parantu ma:tra ang na: hu:n
aur bhi kuchh hu:n main .....!
ang kei andav bhi: kuchh
jha:n knei ka: prya:s karo:,
jo: deina: cha:hti: hu:n
leina: cha:htei ho: tum.
'So:' chirantan shashwat hai
'So:' niranjan bhaswat hai
bha:r rahit a:bha: ka: a:bha:r ma:no: tum.

Sabstance:-

A woman is said to be the counterpart of man. She conveys the message to a man burning from passion of lust that apart from senses there is the beauty of soul which is eternal and pure. Thus, she assists in recognizing 'one's self.'

Rev. Acharya has thoughfully explained the positive side of woman analysing each synonym. He has emphasised that a woman ought to realise and perfrom her duties properly. He has provided a view for the man not to think woman - a source of sensual pleasure and humble but how he ought to behave with his mother, wife, sister etc. In order to have a peaceful and virtuous family life - a man ought to recognise the importance of woman and act wisely.

Impurity of Body : -Acharya Amitgati in his " 'Maran kand:ka:' has deseribed twelve aspects regarding the imputity of human-body as under -

1. Seed of the body : - Human body takes it form in the womb of the mother when the semen of

father and mother's blood have chemical reaction at the time of copulation. Blood and semen both are individually unclean. The body made up of these unclean substances is naturally unclean.

2. Origination of Body: -The human body takes its form in the mother's womb. It has to undergo several stages in the womb and takes up full form in nine or ten months when it comes out of the womb.

3. Region: -The human body is formed in the womb of a mother. The area where it is formed is filled with excreta and filth and in such filthy area it remains for nine months then how it can be pure.

4. Diet of the child in the womb: -

The child conceived in the womb takes its diet from the diet digested by its mother. Thus it is fed up in the womb on the digested substance like vomit. Then, how such a body can be pure and escape aversion.

5. Birth place: -

The human body comes out from the vagina of the mother. Vagina is the part from where urine and blood are discharged. Urine and blood are the substances that not only arouse aversion but are also untouchables.

6. Birth Growth: -

An infant has no sense of what to do and what not as such in his childish but foolish act it takes any object like leather, bone, urine, filth etc. in its mouth and even tries to put them in the mouth of others. It discharges urine and latrine any where. If a wise man recalls such activities of his infancy he is sure to have

aversion from worldly life.

7. Parts of the Body: -

In the human body there are 300 bones with marrow, a substance with foul smell; 500 muscles, 700 veins and 900 ligaments, stomach, abdomen. Within the body there are substances like, blood, phelgum, urine, and stool with micro worms. If one looks at this reality of the body he is sure to have aversion towards it.

8. Out lets : -

Eyes, ears and nose discharge filthy substance, mouth is always full of saliva, phelgum, spittle, gums and teeth are the abode of worms, stool is discharged from anus and urine from vagina or penis, from the pores sweat is discharged. Thus, almost every part of the body discharges some or the other odious substance. How foolish it is for man to have fascination for the vagina of a woman that discharges urine, blood?

9. Impurity : -

The body can't be purified by washing it to the extent of the water of several oceans as the coal can't be turned white by washing it to any extent. The impurity of the body can be seen just peeling out the upper layer of the skin or in the latrine where excreta are discharged from the body.

10. Worthlessness : -

No parts of the human body is worth whereas almost every animal and bird even inanimate objects have some or the other thing worth e.g. milk, dung, horns, skin after death from the cow, horns and musk from deer, gem from the cobra, feathers from peacock etc.

11. Disease : -

Human body is the abode of diseases. If a finger may have 96 diseases, the enter body may have 5, 68, 99, 584 diseases.

12. Transitoriness: -

Human-body has transitory nature. It does not remain same all the time. In the youth the body may look attractive but in the old age it loses all its attractions. The human body decays in spite of nutritious diet, exercise, massage, make-up etc. At any time the attractive body may turn into ugly looking due to disease like leprosy.

Physical beauty is transitory.

Physical Beauty is Transitory: -

The body that fascinates in the youth having charming eyes rosy cheeks, coral lips, curly hair and attractive physique turns into wrinkled one with hollow eyes, chuckled cheeks, and grey hair. Or any disease may turn the charming body into aversion causing object. In this connection the example of the chief Queen Sati of king Surat of Ayodhya who the king loved very much. On account of the sin of aversion for Jain ascetic she suddenly suffered from leprosy seeing that the king felt aversion from worldly life and he renounced the world to become an ascetic.

Thus reflecting upon the demerits and impurity of the human body constantly one may protect one's celibacy easily.

Demerits of contact with woman: -

A woman may not be present now still recalling

the experiences of her company or liking for the sensual pleasures enjoyed in the past cause blemishness of the contact with woman even if the person is old or saint or wise, he invites disgrace and humiliation.

All worldly beings are addicted to passion, senses, diet and pride which accelerate in the contact of woman. A woman whatsoever relation she is betrays the mind of man in secluded place.

A minister wished to enjoy his own daughter when he had her contact in seclusion.

Lust : the cause of sin :-

Once a king asked his minister the cause of sin. The minister told many causes but the answer of the minister did not sati sty him. He gave him three days time to give the satisfactory answer or he would be punished to death. The minister got worried and forgot his food and sleep. Seeing him worried his daughter asked him the reason of his anxiety. The minister told her the reason. The daughter consoled him saying the he didn't need worry for she would tell him the answer with in stipulated time. The daughter ornamented herself to look charming and started behaving with her father amorously. On the third day when she was fanning him while eating his lunch, he was so fascinated that he begged her for fulfilling his desire for lust and caught her by hand. The daughter stopped him saying that it was the answer of the king. This example exhibits that the company of woman, conversation with her and her own activities in secluded place may arouse the feeling of lust in the mind of a father then what to speak of others.

Nearness of woman needs to be abandoned for the company or nearness of woman enhances the worldly path and obstructs the path of salvation. Nearness of woman originates sinful feelings and burns virtuous feelings; brings disgrace and obstructs praise to the man. It is why even in the assembly of the Lord places for male ascetics, female ascetics, male house holders and female householders were separately demarked.

There is an example of a Jain ascetic Shakat who spoiled his penance to meet a woman of his childhood.

Service to the old : -

The oldness is not measured by age but by wisdom and knowledge that a man possesses. Oldness has been defined by great men as under-

1. Those enlightened by qualities like celibacy, forgiveness etc. are old. Those who lack or completely devoid of such qualities are not old inspite of being grown up in age.
2. Those who have developed in them the discriminatory knowledge to be judged on the t o u c h stone of the knowledge of soul are old.
3. The saints who have gone ahead in the fields o f austerity, study of scriptures, meditation, wisdom, restraints and giving up consumables for the whole life are old. Only the age and grey hair can't make a man old.
4. Those who are not attracted towards passions inspite of being surrounded by them are old. Whatsoever their actual age is.
5. Those who are not befrayed from their moral

conduct even in the dream are old even in their youth.

6. One who is old in age but his conduct is mean is not old in true sense. One who keeps the com pany of virtuous, whatsoever his age is is old.

A virtuous man gives up attachment from passions gradually with growing age. The company of truly old men i.e. virtuous men helps in protecting celibacy and forming virtuous conduct. The company of the young who are attached to wordly passions brings moral downfall in life, hence, company of virtuous be kept and it is wise to act according to the teachings of the old for the enlighten ment of the self like wise the women be away from the company of immoral men and should avoid the nearness with any man if they want to keep their vow of celibacy intact.

The company of the virtuous and devotional service to them helps in the actual enlightement of the self and in renouncing the worldly pleasures.

A man living in the world if reflects upon the demerits of passions can remain away from them like lotus flourishing in the mud remains away from it.

The women too like men for their spiritual upliftment should reflect upon the demerits in men and avoid the company of men with immoral conduct. They should reflect upon -

1. Demerits of lust 2. Demerits of men 3. impurity of body 4. Demerits of the nearness of men 5. Merits of service to the virtuous.

It is better to bear the heat of lust than to negate celibacy. One who becomes addicted to negate celibacy leads to his down fall and loses his power of judgement to discriminate betwen his own wife and others. Acharya Amitgati has preached that a virtuous person ought to wear the shield of detachment to face the arrows of woman's vicious looks. He not only negates the nearness of women but also negates the company of cunning and corrupt in order to protect celibacy.

Acharya Sakaliriti has suggested cerrtain ways to protect celibacy. He says that even narrating the tales of adornment of women arouse passion for lust hence those desirous of observing celibacy should aviod narrating and listening to such tales. He suggests that nearness of the women be avoided, heavy diet be avoided to observe celibacy.

Following are the ways that should be kept in mind to observe celibacy-

1. To give up-living in the company of women, to look at them affectionately and lustfully, to reflect upon the pleasures enjoyed in the past in their company.
2. To avoid erotic and heavy diet and medicines.
3. To take simple and light food if possible once a day and observe fast once a week.
4. While eating food one should have peace of mind and positive thinking. One should not take food in night.
5. Going to bed early and getting up early is necessary in observing celibacy.

6. Latrine and urine be not obstructed.
7. Empty mind is devils work shop - hence, one should keep engaged in positive activities.
8. To have the darshan-poojan of lord Arihart with full devotion and serve the true saints.
9. Refleeting upon transient nature of the world and arversion towards worldly ties, should avoid looking smart by dress and artificial make up and should also avoid cheap entertainments.
10. Adornment of the body arouses the feeling of lust hence needs to be avoided.
11. Regular exercise and yoga early in the morning; meditate on sacred actions are helpful in abserving celibacy.
12. Firm determination of mind to observe celibacy is neecssary.
13. Purity of outlook is useful to profect celibacy women should look at other men as father or brother so should the men look at other women as mother or sister.
14. 'Siddha:san', Padma:san; shirsha:shan are the yogic exercises which are helpful in observing celibacy.
15. 'Pavan mukta:san' - an yogic exercise is useful for curing semen deficiency.
16. Dress should not be such that would attract the attention of others. It should be simple and sobre.

Praise of Celibacy: -

celibacy is the foundation stone on which virtues like, mercy, knowledge, penance, truth, non-theft, right

faith etc flourish. In the 'Maha:pura:n' Jinsena:cha:rya has stated that the great emperor Bharat observed the vow of celibacy to attain the power of enchantment to have control over Magadh. The enchanters belonging to other beliefs observe celibacy to attain the power of enchantment.

Human life is rare and achieved after crossing innumerable hurdles in various life stages, hence, it should, be made best use of it by observing celibacy- the first step to salvation. All the salvated souls of the world could reach that stage only by observing celibacy. Scriptural knowledge, supernatural power, all auspiciousness are attanied by observing celibacy by mind, word and body. One who observes perfect celibacy comands regard from celestial beings. The vow of celibacy is supreme among all the vows. None can harm the observer of celibacy. It was the power of celibacy that the burning fire turned into a water pond in the fire test of Sita.

The virtuous women succeed in bringing the betrayed men on right path only due to their celibacy. The virtuous and faithful women always have regard, love and devotion to their husbands only. Persons other than their husbands are like fathers and bothers to them. Such women never nurture disrespect for their husbands howsoever humiliating behaviour theirs are towards them. In this context the example of Anjana, a virtuous woman deserves attention. Anjana remained neglected and humiliated by her husband Pavananjay and her in-laws for twenty-two years but she did not think of

any other man nor did she feel sorry contrary she always prayed and wished for the welfare of her husband. This firm faith and celibacy of Anjana completely changed Pavananjay.

It is not only Jainism that praises celibacy but all the religions have preached the supremacy of celibacy. True followers of any religion keep themselves away from the vicious look towards the other sex.

A woman other than one's wife is like mother. There is an instance of the life of Shivaji that his army returned after conquering the state of Kalyan. On the return of the army the Minister told him about the presents that were brought on the victory. The Minister told that the unique present is the daughter in law of the chief of Kalyan who is well-known for her beauty. The answer of the Minister disappointed Shivaji. He told, "O Minister! you have done sinful act that I haven't expected from a man like you. The daughter in law of the chief is like our daughter. Go and send her to her family respectfully." It was such a firmness of character that made Shivaji a respected and great king.

Lives of virtuous men and women stated in the scriptures reveal that they faced all the obstacles in their lives but did not betray from their path of celibacy and commanded praise and respect even from celestial beings as if they were endowed with divinity.

Advantages of celibacy : -

Celibacy be observed by mind and body both. Celibacy makes a man healthy, simple happy and prolongs the spans of his life. Celibacy sharpens the intel-

lect. Observing celibacy becomes easy by engaging in the study of scriptures and meditation. One who obsrves celibacy realises the essence of scriptures and the soul and attains salvation. By nature man has fascination for woman and passions but one who observes internal and external celibacy conqures senses completely. Celibacy makes man longlived, healthy, dutiful and self confident. A great saint Charak in his 'Charak Samhita:' has stated "**ब्रह्मचर्य आयुष्कराणां श्रेष्ठतमः**"(Brahmcharya a:yushkara: na:m shreishthtamah) that means celibacy is the supreme way to prolong life. Similar view is expessed in 'Ashra:ng hridaya su:tra' as-

स्मृतिमेधाऽयुरारोग्य-पुष्टीन्द्रियशोबलैः।
अधिका मन्दजरसो, भवन्ति स्त्रीषु संयताः।।

Smrtimeigha:yura:ro:gya pushti:indriy-yasho:balaih.
Adhika: madajraso:, bhavati stri:shu sanyata:h.

Those who keep control over copulation they have better memory, better intelligence, long life, better health and no early oldage. One who observes celibacy becomes favourite to the Almighty and respected among his fellow beings.

Observing celibacy is not advocated on religious point of view but useful economically, physically, socially and practically. The advantages of observing celibacy may be summed up as under-

1. Mental Happiness :

One who observes celibacy gets mental happiness and feels energetic all the time. He is endowed with strong will power and such a man does not get frus trated in any adverse circumstances and failures.

2. Sharpness of Intellect :

Observing celibacy sharpens the intellect. One who observes celibacy becomes capable to solve the most complex problems easily and to take self decisions. Such a person is gifted with sharp memory. In this context the incident of Swami Vivekananda's life deserves mention. Once Vivekananda was ill and volumes of Encyclopedia Britainica were piled up besides his bed. One of the visitors saw them and asked him how he could study the various subjects in the encyclopedia. Swamiji politely replied he could ask questions from any where. The visitor asked several qusestions which swamiji rightly answered. It was the result of observing perfect celibacy.

3. Physical Fitness :

It has been proved by medical resarches that the physical fitness depends not only on nutritious diet but depends on thoughts and feelings. The ascetics who take simple and limited diet keep themselves physically fit because they observe celibacy and do not suffer from cold or summerheat. The burning example is of Rev. Acharya Vidyasagar who takes simple and restricted diet once a day and remains standing in meditaion for more than two hours thrice a day. Such was true to Acharya Vivek- sagar who coustantly remained in meditation for more than eight hours every day. Thus, physical fitness is attained by ob serving celibacy.

4. Fascinating Attraction :

In the modern age men and women do their best to beautify their bodies and beauty parlours in even small

towns are there but they do not have permanent beauty whereas one who observes celibacy automatically is endowed with natural fascinating attraction. The ascetics who observe celibacy have such fascinating attraction that they attract thou sands of people towards them.

5. Tolerance :

Celibacy cultivates the quality of tolerance. One who observes celibacy attains the power of physical and mental tolerance. Tolerance is such a vritue that enables to make life smooth and happy.

6. Self dependence :

One who is prey to passion for lust is just like a beggar. He wanders to seek shelter elsewhere at the same time under the passion for lust he looses his health, wealth and character. But one who observes celibacy develops the quality of self-dependence. He commands name and fame by doing yeoman service to the self, society and state.

7. Freedom form Bondage :

One who is engaged in lustful passions commits sin and spoils his next life. At times lustful activities become unsocial and unlawful, hence, becomes victim of law and punished by law. But observing celibacy helps making the life after death worth and also the present life free from any bond age. An example from history deseves attention. During the reign of Aurangzeb there was Durgadas Rathore, a brave and handsome inMarwar region. Gulnar, the Begum of Aurangzeb, saw him and got fascinated towards him to the extent that she went to him and begged for his love. Durgadas addressed

her as mother and humbly refused her offer. Gulnar threatened him for his refusal but Durgadas remained unmoved. For this he was honoured by the Jailor - who withnessed the entire incident.

8. Inculcation of strange powers :-

Celibacy helpes in the development and perfection of soul leading to salvation. It is by observing cleibacy that the ascetics achieve various types of supernatural power like that of transforming the body, performing penance, control over mind and nature and attains the motionless state of soul.

Keeping in view the preachings of scriptures, essence of reason, logic and myths, wise men would realise the demerits of non-celibacy and would relies demerits of non-celibacy to keep themselves away from it.

❑❑❑

CHAPTER - 8

Legends and Anecdotes of those who observed vow of Celibacy.

1. A man having seen a lady alone said, "I am the friend of your husband" with this pretence he succeeded in getting the door opened. He entered in and started talking and acting obscene. The lady was clever. She pretended to be dissatisfied with her husband and wished to elope with some gentle man of her choice. On this the man told her to elope with him. She asked him to rest for a while till then she would cook some dish for him and collect some necessary things. The man agreed and laid down to take rest. The lady cooked 'Pakodas' and served him in a plate. The man was absorbed in eating 'Pakodas and musing of future. In the mean while the lady brought some chilly powder and threw in his eyes. She came out crying 'thief-thief'. Thus she saved her celibacy.

2. Once a man fell ill. His son, with his sister and elder sister's brother-in-law, took him to a town for treatment. They stayed in a dharamshala. The son took his father to the doctor, leaving his sister and elder sister's brother-in-low in the room of dharamshala. Bad intention crept into the mind of sister's brother-in-law. He shut the door of the room and started talking obscene. The girl said," let me bring a book kept in other room" She went to the other room and shut her up. The man tried and persuaded her to open the door but the girl

didn't until her brother came back. She told everything to her brother and thus, saved her celibacy.

3. Once a girl went to the market for some work. When she was returning a vagabond followed her uttering indecent words. The girl did not say any thing and started walking faster. Then the boy said, "O girl, come to the bungalow in the evening" The girl replied sweetly but hardly and fearlessly, "Brother ! who you are saying to ?" "I am not a vagabond girl. Talk in senses or it will not be proper" saying this she went home and told every thing to her father who called the boy advised him and scolded him for his indecent behavior.

The girls ought to be cautious and bold in protecting their celibacy.

4. Once a few girls went to the fair. Some boys followed them. In the fair wherever they went the boys followed them talking indecent. The girls guessed their intention and planned to get rid of them. One of the girls said to her friend, "O sister, let us return home hurriedly as our homes are far away" The other girls said, " wait for a while, we'll return soon". Hearing this the boy thought that they should go before them and hide themselves on their way. Accordingly they left before the girls and hid themselves on their way. Seeing them gone the girls returned home safely. Thus they protected their chastity by their tactfulness.

5. Once a young girl was travelling in a train. Some boys were also travelling in the same compartment of the train. They started talking with the girl and enquired about her residence during the talk. Next day after reach-

ing home the boys reached her residence and asked her that they wanted to talk something. The girl at once collected that the boys were not her relations but the same boys who were travelling in the train. She smelt something black at the bottom. She told them to wait, and went to her neighbour from the back door of her residence and brought the neighbours. The neighbours asked the boys what they wanted to talk with the girl. Seeing the neighbours with the girl the boys got frightened and said that they had nothing to talk but they came only to meet her. Thus the girl, though made a mistake to give the address to strangers, yet she saved herself by her cleverness and presence of mind. This incident warns that one should not give one's address for nothing to strangers.

6. In the province of Bundelkhand, Madhya Pradesh there ruled a brave and just King Chhatrasal who fought for freedom. Once a young beautiful lady prayed to him, "O King! You work to remove the miseries of your people, kindly remove my misery". Chhatrasal said, "I'll do my best to remove your misery, tell me what your problem is?" The young lady said with a smile, "I am issueless and my husband is incapable to produce a child." Chhatrasal said, "May God bless you with a son," The lady said, " O King, you haven't understood my intention. I wish to have a son as handsome, as brave and as wise as you. Please realize my feeling and have sex with me." The King said, "I accept you as my mother from to day and all the life I'll serve you as mother" Thus, the King Chhatrasal ad-

dressing the lady as mother exhibited the greatness of his character and saved himself from betraying the vow of celibacy.

7. Pradyumn, the son of lord Krishna and his first wife Rukmani, was kidnapped. He was found in the forest and brought up by King Kailsamvar and queen Kanakma:la:. He grew to be a handsome young man. One day the queen kanakma:la got fascinated to see Pradyumn so young and handsome. She called him to her room and expressed her desire. Pradyumn didn't pay any heed to her request. One day again she called him to her room pretending to be sick. When he came to her room she shut the door and said, "you do me one thing, I'll teach you two magic devices". Pradyumn did not say any thing. His silence made Kanakmala think that he was ready for her proposal, hence, she taught her two magic devices. Having known the devices, Pradyumn bowed to the feet of Kanakmala and said, "Mother! tell me what this son of yours can do for you". Thus, Pradyumn with his strong will and tactfulness saved his chastity.

8. History witnesses the fact that Padmavati, the queen of Chittod sacrificed his life along with thousands of maid servants plunging into the burning fire when Alauddin attacked Chittor, made the King captive, entered into the palace to make Padmavati his queen. It is said that from the ash where the queen and her made servants had sacrificed their lives forty one and half mounds of gold-nose-rings were recovered. This is an evidence of how many women had sacrificed their lives

to protect their celibacy.

9. Like wise, during the reign of Mughal emperor Aurangzeb the wells of city that he attacked were filled with the dead bodies of women and entire water dried up. This is again an evidence of the women who sacrificed their lives to protect their celibacy.

10. There is a legend in the scripture that Chandanbala, The daughter of King Dadhiwahan, was taken along with her mother Dharini to the forest in a charriot by a minister of King Sata:ni:k who defeated King Dadhhiwahan. In the forest, the minister wished to have sex with her. The queen boldly refused his prayer saying that it would be a great sin. The Minister had no effect of her refusal and advice contrary he attempted to rape her. Seeing this the queen pierced a knife in her stomach and ended her life to save her chastity.

11. Seth Sudurshan protected his vow of celibacy pretending himself to be important.

Some of the incidents cited above may give rise to doubt in the minds of the readers, whether giving up or sacrificing life to protect the vow of celibacy is not a suicide.

The answer to this is, "No" because suicide is committed under certain instincts like that of frustration. This is prohibited and sinful but to protect one's chastity vow of celibacy, giving up life(when no other way left) is not a suicide but a sacrifice and not contemptible.

1. The real incident that happened in Montegomri Jail on March 12,1931 at about 8 A.M , that a male bird

was seen fighting to rape the female bird who was trying to escape but could not and at last lost its life in the effort to escape. After a little while an other male bird came, smelt the lifeless body of the female seeing that it was dead it was so heart broken that every one who saw this scene felt sorry for the lot of the bird. It is an example of bird who observed celibacy at the cost of its life.

Similar is the incident of a cow in a village near Rajpura. The cow gave birth to twin calves and after that she did not conceive in spite of several efforts made by her master. One night the daughter of the master of the cow had a dream that the cow was observing celibacy, hence, no effort be made to make the cow pregnant. If such efforts are made she would end her life jumping into the well. When the master did not stop his efforts to make the cow pregnant, one day she jumped into the well and ended her life. Thus the cow protected her vow of celibacy.

Anecdote of Madan Rakha:

One should observe watchfulness to protect celibacy in adverse circumstance. Particularly women be watchful about activities and intentions of men around them so that they may avoid such adverse happenings in protecting celibacy.

Virtuous and Faithful Madan Rekha Wisely guessed the intentions of her husband's elder brother who sent her beautiful clothes and ornaments.

Once upon a time there ruled a King who was just and wise. He had two obedient humble and religious

sons, Yugbahu and Yugbir. Both the brothers had affection for each other like Ram and Laxman. When the King grew old, he handed over his Kingdom to the eldest son and princedom to the youngest and himself renounced the worldly affaires.

One day MadanRekha, the wife of Prince Yugvir was drying up her wet hair after bath. Yugbahu had a glimpse of hers and was overwhelmed to see her beauty. He became restless out of passion to have her. When his friends courtiers saw him so restless the asked him the reason . The King Yugbir revealed the reason of his restlessness on repeated requests of his friends. They tried to convince him that the thought of having relation with the wife of his younger brother is improper and impious. Such action would be against the law as well, hence, being a King he should give up that unjust and impious thought. Hearing the advice of his friends the King angrily said that he did not need their advice but help. All his friends except one greedy and selfish friend left him after trying to act justly. The selfish and greedy friend consented with his King friend and decided to send MadanRekha beautiful clothes and ornaments. So as to know her attitude and intention. When the messenger reached Madan Rekha with clothes and ornaments she atonce understood the bad intention of the King, hence she returned all the clothes and ornaments with the words that she was fully satisfied with what her husband provided and the King had not to take trouble of sending anything.

Hearing this massage, the King thought that it

would not be possible to please MadanRekha in the presence of his younger brother Yugbir-her husband . Hence he thought of getting rid of him. With this black thought he sent him to have war with the neighbouring King who was having greater might than his.

In the absence of Yugbir, the passionate King, one mid night started knocking the door of MadanRekha. MadanRekha got up from her sleep and enquired who was knocking the door. The passionate King replied that it was he who had come to her to satisfy his lust. He also told to make her his first queen, if she agreed. MadhanRakha politely replied that he was like her father and should give up such injust ideas. But the King had no effect of her words hence, he hit the door so as to break it. Hearing the noise of his hitting the door she cried for awoke her mother-in-low. She came out and seeing her, the King ran away out of fear.

After a few days Yugbahu returned getting victory not expected to King. He outwardly received Yugbir warmly. MadanRakhe told the entire incident to her husband but he did not believe saying to doubt is the nature of women, his brother could not do so, she need not think of it. Hearing this MadanRekha did not say anything.

King Yugbahu was worried on Yugbir's returning alive from the war. He was planning to kill him. One midnight he came to his palace enquired about his well being and said that he was very thirsty. Yugbir ignorant about his intention, went to bring water for him. As soon as he bent to fetch water from the pitcher, Yugbahu at-

tacked him with his sword, resulting into two pieces of his body and escaped from there. When Madanekha saw the two parts of her husband's body profusely bleeding, she arrange both part together and recited 'Namokar-Mantra'- the sacred spell. As a result of right faith and right conduct, Yugbir attained the form of 'Dev' in heaven. Madan Rekha in order to protect her celibacy escaped from the palace through a secret door. During her escape she reach a dense forest where she hide herself in a den fearing the wild beasts. In the den she gave birth to a male child .

After a few days when she went to take a bath in a tank leaving her son in the cradle made out of the piece of her sari, a mad elephant took the child with its trunk hurled up. A celestial being–Vidyadhar—on his cry way caught the child. The celestial being was fascinated to see the beauty of MadanRakha and proposed her to satisfy his passion for lust. MadanRekha prayed God within and tactfully asked him who he was and where he was going. She also expressed her thanks for saving her child. Hearing her words the celestial being thought that his desire would be fulfilled he told that he was going to have darshan of his father who had renounced the world and had become a Jain ascetic. MadanRakha requested him to do the work of Darshan for which he had come and after that they would decide the further action. The celestial being agreed. Both of them went to have Dershan of the ascetic-who knowing the intention of the celestial being from his inner knowledge preached him the demerits of non-celibacy. Hearing the preaching of

the ascetic, his mind was changed and he renounced the world. MadanRakha too renounced the world. The King Yugbahu suffered a lot and went to hell as a result of his impious activities in his life.

Anecdotes of clever lady : -

Once there lived a wealthy noble man in a city with his wife, son and daughter in law. One day the noble man with his wife made up the mind to go on pilgrimage and set out. Incidentally the son too had to go out for a week. Now in the family only the daughter-in-law was left alone. The day the son of the noble man left his home, The prince of the state happened to have glimpse of the daughter-in-law of the noble man during his way to hunting. The Prince was so fascinated to see the beauty of the young lady, he forgot every thing and became restless to possess her. When the friends of the Prince saw his condition they tried to make him understand that his desire to have other's wife is unjust but no advice had effect on the Prince. One of his ignoble friends sent some clothes and ornaments through a maid servant to the young lady with the message that the Prince wanted to have a talk with her in loneliness. The young lady was wise and religious she at once guessed the intention of the prince and the thought that he could do anything by virtue of his status and power, hence she gravely told the maid servant to tell the Prince to meet her after a week. The maid servant gave the message of the lady to the Prince. In the meanwhile the young lady made a doll of her form blank from within and started taking purgative every day filling the doll with her ex-

creta. On account of taking purgative she became quite lean and thin within seven days. On the stipulated day when the Prince came. The young lady with dirty dress was sweeping the house.The Prince asked her where her mistress was. The lady pointed out to the doll and said that she was her mistress,The Prince said, "It is merely a doll. Where is the real mistress?" The noble lady politely and wisely replied,"The real mistress to whom you were fascinated so much a week ago is none else, but me who is being filled in this doll" .Saying this she opened the passage of the doll resulting into foul smell of the filth filled in it. This incident awakened the conscence of the Prince. He realized his mistake and begged pardon from the lady promising not to do such an evil act in future.

Similar is the story of 'Narmada Sundri' who acted as a mad woman to protect her celibacy from the King.

The idea behind such anecdotes is that the women even in the morally polluted world can save their chastity through their strong will and tactfulness.

Anecdote of Anantmati : -

Anantmati was the daughter of Dutta, the King of Champapuri. One day King Duitta took pledge to observe celibacy before Jain ascetic Dhakirti on the occasion of Ashtanhika festival and just in joke allowed his daughter to take pledge to observe celibacy who innocently but seriously accepted it. When Anantmati grew young and marriageable her father King Dutta thought of her marriage and accordingly started efforts. Seeing the efforts of her father for her marriage, she said, "Fa-

ther! You allowed me to take the vow of celibacy, the question of marriage does not arise". Hearing this her father said, "daughter I allowed you to take the vow of celibacy in joke". Anantmati fearlessly but politely said," Father, there is no place for joke in the field of religion and vows. The words uttered before the lord Jinendra and the teacher is none else but the pledge. One who betrays or utters in joke invites influx of sinful karmas, therefore, I can't think of marrying ." The father hearing this said, "Daughter, I took the vow of celibacy that time only for the period of .eight days similarly I allowed you to take the vow of celibacy for eight days, hence no problem of marrying." Anantmati said, "Allright! But you didn't reveal any time limit before the ascetic, hence I can't think of marrying in this life" The King found her daughter firm on her vow, he managed for her specific study of religion.

One day young and beautiful Anantmati was enjoying swing in garden of the palace, Kundan- a celestial being was fascinated to see her beauty while he was on his airy journey and kidnapped her. She prayed Lord Jinendra to save her chastity from the clutches of the celestial being blind in passion. Her strong will to save her chastity and firm faith in Lord Jinendra, the celestial being remembered his wife and got frightened, left Anantmati in a dense forest.

In the forest the Bhil King was hunting. He sow Anantmati and got fascinated to see her beauty. He took her to his palace with the intention of fulfilling his desire of lust. Anantmati was saved from the Bhil King by a

forest deity. The Bhil King sent Anantmati to a Financer who was having similar passion for lust. He, too endeavored to persuade Anantmati but in vain Remembering the incident happened with Bhiil King he too gave up the idea to have her but offered her to a prostitute Kamsena who very much tried to persuade Anantmati to join her profession but could not succeed. She offered her to a very corrupt and lustful King Simhraj who tried to persuade her in every way but when he did not succeed he tried to rape her.The forest deity appeared and punished the King. The King begged Anantmati to forgive him. Anantmati forgave him. The King left her in the forest, where she came in contact with female Jain ascetics (Aryikas) and consecrated herself as Jain ascetic.

Thus, Anantmati on account of her strong will, firm faith in religion and tactfulness saved her chastity from celestial being to prostitute.

The vow of celibacy is like tree of desire – Kalpvriksha and divine cow-kamdhenu who fulfill all the desires of man. In the practical life a man who observes celibacy or satisfied with his own wife and does not engage himself in other religious activities like fasting commands respect but a man out worldly engaged in religious activities but keeps lustful attitude towards other women or men is looked down up on. Hence, observing celibacy is the safest and the best way in life. Acharya Samant bhadra Swami has rightly said in 'Swaymbhu stotra' praying Lord Naminath-

Vapurbhu:sha: veish-vyawadhi-rahitam sha:nt

Karnam

Yatastei sancheishtei, smar-shar- visha:tank-vijayam.

Worldly people show themselves healthy covering and hiding themselves by clothes etc, but O Lord Jinendra! You are without clothes-ornaments etc. Completely naked, how can you conceal your lustful passions? This envisages that you have complete control over senses. The active senses of worldly men reveal the mental disorder but your senses are quite passive. Thus you have complete control over mental disorder. Similar view is enunciated in 'Mahavirashtak stotra'. By Sanskrit poet Bhagendu-

Anivra:ro dreikastribhyuvan jayi: ka:m subhatar
Kuma:ra:vastha: ya:mapi nijbala:dyein vijitah
Suphurnnitya:nand prashampadrajyua:y sa jnah
Maha:vir swa:mi: nayan path ga:mi: bhavatunah.

To achieve the stage of blissfulness (Prasham pad) to control the spontaneous overflow of lust is inevitable. One who has control over the beings of all the three worlds, O Lord ! you have controlled such spontaneous overflow of lust in childhood by virtue of mental power and will. O Lord Mahavir ! provide us with the power to observe such perfect celibacy.

Tirthankaras and great men controlled their passions and observed perfect celibacy. A worldly house holder who observed the vow of satisfied with his wife had to suffer a lot in his life to maintain his vow- was Seth Sundarshan.

Seth Sudarshan : -

Seth Sudarshan, in his previous life, was a milkman. He at the time of death, remembered spell of Namokar. As result of sacred end he took birth as a handsome son of Seth Vrishabh Das and his wife Subhadra. He grew to be a handsome, religious, generous and social young man. Seeing Sundaishan quite capable, his parents renounced the world and became Jain ascetics-leaving all family and worldly affairs to their son.

One day the wife of Rajpurohit Kapil, a friend of Sudarshan saw him and got fascinated to see him. She almost became mad after him and was thinking to have sexual contact with him. With this intention, she one day, called up on him pretending that his friend Kapil was down with sickness whereas Kapil was not at home. Seth Sudarsan innocent about the intention of his friends's wife went to see him. He reached his residence and went to the bedroom of Kapil so as to enquire about his well being. He went to the bed and removed the sheet. As soon as he did so he was stunned to see his friend's wife in place of his friend who embraced him tightly begging to have sexual contact with her and tempting him in several ways. Sudarshan tactfully said, "I am just like a beautiful flower having no smell i.e. I'm outwardly handsome but really impotant". Hearing this Kapila turned him out and thus Sudarsan saved his chastity.

Once the queen Abhya along with Kapila was going to the forest in a chariot to celebrate the spring fes-

tival. Manorama, the wife of Seth Sudarshan, with her children also followed in her chariot. Seeing Manorama and her children so charming Kapila asked the queen Abhaya, "whose wife and children are they in that chariot". The queen told her that the lady in that chariot is the faithful wife of Seth Sundarsan and children are his sons and daughters. On this Kapila said how could it be for Seth Sudarshan is impotant. The queen asked Kapila how could she know that personal secret of Sudarsan Kapila narrated the incident that had occurred with her. At an instance queen Abhya could not believe as she knew Sudarsan and his family quite religious and possessed moral conduct. Kapila challenged the queen saying she herself could test her words if she was wise and more tactful than her in her own way. The queen at once made up her mind to fascinate Sudarsan and to bring him in her contact with in six months. If she failed she would give up her life. She made various plans to fascinate Sudarsan but failed in all her efforts. At last laid down on bed pretending to be ill. The King provided best of treatment from all the renouned doctors of his state but nothing helped. Then the King asked the personal nurse of the queen to know about the disease. After much efforts the nurse could know the fact and thought of the plan for curing the queen. She said, "O King, when you were at war, the queen had pledged to worship Lord Kamdeo if you returned victorious, she, out of haste and pleasure of your return forgot to worship Kamdeo who out of anger made the queen sick." Hearing this the King ordered to perform the worship

of Kamdeo.

As the part of the plan the queen and the nurse ordered a potter to make seven idols of the appearance of Seth Sudarsan. On the midnight of the first day of the month the nurse took one idol and reached the palace door where checked by the gate keeper, the nurse dropped the idol and started weeping and said that she was carrying it for the worship for the queen but the gatekeeper had put obstacle in it. For this he would be punished. The gatekeeper got frightened and begged pardon, In this manner the nurse brought all the seven gatekeepers of seven gates of the palace in her control. The eighth day she brought Seth Sudarsan when he was in meditation on the burial ground. She put meditating Sudarsan in the bedroom of the queen. The queen tried to induce Seth Surdarsan promising all types of temptations and threats but all failed. For not getting success in her efforts and the night was about to pass, she scratched her body, torn her clothes and started crying, "This corrupt man is trying to rape me in my bedroom". Hearing her cry the watchmen hurried to the King and conveyed the incident. The King hurried to bedroom of the queen who said to the King "O King! This man has tried to rape me. He is a scoundrel. He is now pretending to be in meditation. He at once be hanged. "The King was shocked to see Sudarsan in the bed room of the queen and hearing the complaint of the queen. The King knew Sudarsan as a man of character. He could not believe his eyes and ears but told the queen that he would investigate the matter justly and do the needful in

due course of time. He went to Seth Sudarshan and asked to speak the truth but Sudarsan kept mum. The King summoned the court to decide the matter. There too Sudarsan did not reveal the fact. To see him silent he was found guilty of committing the heinous crime of raping none else but the queen being religious and faithful citizen and did not say any thing to side his favour for this judgment to hang him till death was given. Hearing the judgment, the people were stunned because they knew Seth Sudarsan-being a man of character could not do such sinful act. Seth Sudarsan was unperturbed. He had firm faith that the truth may be delayed but can't be ignored for all Seth Sudarsan took up the vow to renounce the world if his obstacle was removed. He was not afraid of death for the sake of saving his chastity and maintain the vow of celibacy. On stipulated time and day the Seth was taken to the place of hanging. When he was to be hanged he remembered the Lord. The hanging rope just turned into a throne by celestial beings due to right faith and right conduct of Seth Sudarsan. Seeing this the King begged pardon from Seth Sudarsan who in return asked him (1) to forgive the queen and (2) to allow him to renounce the world seeking the permission of the King he told his wife to live in the family, till the son not becomes self dependent after that she too could renounce the world. Thus completing his liabilities he went to a Jain ascetic and accepted to become an ascetic.

The queen Abhaya seeing the fate of Seth Sudarsan and guessing her own fate lost her life by jump-

ing down from the palace and her nurse too escaped and took shelter with the prostitute in the city of Pataleputra.

One day Sudarsan as an ascetic was passing in the streets of Pataleputra to have diet. The nurse happened to see him and recognized him. Filled with revenge she induced the prostitute " you are confident of winning the hearts of every man, can you win the heart of the ascetic passing in the street?" The prostitute decided to win the heart of Sudarsan.- the ascetic. She learnt the ways to invite the ascetic to take diet and she succeeded to invite the ascetic but instead of taking him to the kitchen she took him to her bed room decorated in the manner to stimulate passion. The ascetic at once realized the obstacle coming his way. He sat there in meditation pledging if his obstacle was removed he won't come to the town for diet. The prostitude tried to divert his mind through her passionate actions but the ascetic remained unmoved. At last she accepted her defeat and was so moved that she repented for her actions and promised to give up such sinful actions in future. Thus, Sudarson's firm conduct of observing celibacy paved the way for innumerable men and women. His life is an inspiration for men and women of today.

Not only the great ascetics but even a house holder who observes partial vow of celibacy is praised and prayed even by Lord Indra.

In the 'Aadipuran' the anecdote of commander of emperor Bharat-Jaikumar and many others who observed the vow of partial celibacy and were satisfied

with their own wives, earned name and fame. The jewel of celibacy earns name and fame and is the source of virtues and the cause of rooting out sins. It is quite sacred, It can be observed only by persons of strong will and right conduct. Those who do not observe celibacy suffer in various ways in the world.

Celibacy of Neeli : -

There lived Seth Jindutta and his wife Jindutta: in the city of Mrigkrichchh. There also lived a Seth Samudradutt, in the same city. He had a son named Sagar. One day Sagar happened to see Neeli in the Jain tample. Seeing her, Sagar was captivated and filled with passion thought of having her. He grew lean and thin worrying about her. With a view to having Neeli. Sagar became a showy religious with his father. Seeing Somdatt and his son Sagar sincere , Jindutta married his daughter Neeli with Sagar. After the marriage Somdutt and Sagar again became the followers of Buddha. This made Jindutt repent for his decision to marry Neeli to Sagar- a false-believer.

One day Seth Samudradutt persuaded Neeli to adopt Buddhisim glorifying it. Neeli outwardly gave her acceptance and invited Boudha monk for dinner. In order to test the knowledge of the monk she cooked the pieces of his shoe in ghee and sugar. And served him. After dinner when the monk did not find one of his shoes, he enquired about it. Neeli arnswered that he was quite wise a monk and could know where his shoe was if he could not he ought to believe her that he had to care his shoe in his stomach. Hearing this the monk vomited and

in the vomit he found the pieces of leather of his shoe. He was ashamed and went back to his hut. (Bihar). Neeli's family members got offended on her action and blamed her of having relations with other persons. In order to prove herself true she pledged before Lord Jinendra not to take food till her blame was not washed away. On seeing Neeli's such pledge and purity of her heart a celestial being appeared and said, "O chaste lady! Don't give up your life in this manner, I will lock the door of the city that will open only with the touch of the toe of a chaste woman. This was dreamt by the King and his close ministers. The next day the door of city was locked which did not open till Neeli touched it with her toe. Thus, the purity of Neeli was proved and her blame brought about by her in laws was washed away. Similarly an other chaste lady Manorama took the test of her chastity .

Queen Simhika : -

The story of queen Simhika occurs in the 'Padmpuran' Naghosh, the grand son of King Sukoushal reigned over Ayodhya justly when Naghosh was at war with the kings in the North. the king of the south attacked Ayodhya. The queen at home in warfare and scripture boldly faced the King of the South in war and came out victorious. The king Naghosh returned victorious from the North Hearing about the bravery of the queen in the war, the king instead of feeling proud of her felt it adversely and got annoyed at her act of fighting against the enemy in the war. He demoted her from the chief of his queens.

Once the king had severe fever which could not be cured by any medicines of the best doctors of the state. The queen got worried about the king's sickness. She sent water through Lords of the court saying if she was a faithful wife the water sprinkled over the body of the king would cure the fever. The Lords did accordingly. The fever of the king which could not be cured by medicines was curad by the water, sent by the queen. It was the greatness of the right conduct of observing the vow of celibacy. Hence every one should preserve the supreme jewel of celibacy very carefully.

Celibacy is the highest achievement of human life like the ornament on the top of the tomb of the temple. It means complete control over senses and freedom from lust by mind, word and body.

Observing this great vow, a man becomes favourite to women, maintains handsome physique, achieves the infinite pleasure of right faith and right knowledge ultimately leading to salvation. In the world a king observing celibacy truly and justly serves his people.

Acharya Aklankdeo has rightly said the celibacy is a barrier to the unbridled passions.

Where there is celibacy there is life. The life of man with uncontrolled passions is like thorny and useless grass.

Excluding all other vows the vow of celibacy is praised and excluding the vow of celibacy no vow of great men earns praise. Acharya says

"Observe that celibacy which is useful inculcates

noble qualities, leads to happy end, serves as a bridge between haven and salvation to cross the sea of miseries. One who observes true celibacy enjoys true happiness, earns praise even from celestial beings, achieves the infinite pleasure of right faith, right knowledge. The lives of those who observed celibacy in their lives earned name and fame and enjoyed happiness and perpetual bliss.

Although observing celibacy is difficult yet not impossible. If one has strong will and the knowledge celibacy can be observed.

Prince Abhiram :-

In the 'Padmapuran' there is an elaborate description of several births and re births of Bharat, the son of King Desharath Kaikeiyi in one birth Bharat was the son of Achal. His name was Abhiram. In early childhood he listened to the preachings of a Jain ascetic and was so moved that he asked for permission from his father to renounce the worldly pleasures and become an ascetic. His father said, "I, the emperor, enjoy all the worldly pleasures and being my son you become an ascetic to suffer the miseries of thirst, hunger and other like that of climate etc. You be in the family and perform the duties of a house holder". In spite of several requests of Abhiram the King did not allow him to become an ascetic and married him with three thousand most beautiful young girls, who with their charm and charming actions tried to captivate Abhiram but could not. On the contrary Abhiram preached them the virtues of celibacy and vices of non-celibacy that changed the

minds of his wives and thus he could maintain his vow of celibacy –'Asidha:ra: Vrit :- i.e. living in the family with wives didn't have physical relations with them. It was just like walking on razer's edge- and thus performed penance for a long period of sixty four thousand years and had a peaceful and religious end gradually controlling over hunger and thirst. Thus the life of prince Abhiram is like a lamp that may lead the worldly man to follow the path he paved. In the present age, a man who has only one wife if so desires can observe the vow of celibacy at least during the days of certain festivals.

Legend of Anangsara :-

Those who observe celibacy are empowered with infinite power and energy. They enjoy such heavenly qualities that even the cruelest of beings become humble before them. Such persons actually live in this life and after the life.

Vishalya was endowed with such a divine power that the water touched by her cured incurable diseases. Such power she gained by observing the vow of celibacy in her previous life when she was Anangsara, the daughter of emperor Chandradhar. She grew to be young and beautiful One day a celestial being saw her and got captivated to see her beauty. He kidnapped her but when his plane was crashed in the war she was left in a dense forest where she lived with wild animals observing the vow of perfect celibacy and living pure and simple life for three thousand years. She, after death, was born a princess Vishlya during the reign of Munisuvrit Swami. It was the water touched by her cured

the unconsciousness of Laxman brought by the arrows of Ravan. Vishalya possessed this power till she got married to Laxman. Like-wise Ashtapad who wanted to kill Anjana, came back without killing her seeing the glow of celibacy on her face.

Legend of Vijay Seth and Vijaya : -

There is a popular legend of Seth Vijay and his wife Vijya who observed perfect celibacy in their lives although living together as husband and wife observing the vow of walking on razor's edge(Asidha:ra). As in early childhood Vijay took up the vow to observe celibacy in first fortnight of the month and Vijaya took up the vow to obvserve celibacy in the second fortnight of the month. After marriage, whom they knew about each other's vow they sincerely maintained it.

The story is like this that in the city of Ujjaini there lived a religious Seth by the name of Jindas. His newly married daughter-in-law carelessly committed a sin of spreading the extract of filtered water on the ground. Seth was hurt by this incident. Before the ascetic he repented for it and begged for the way of repentance. The ascetic suggested to provide dinner to eighty four thousand ascetics at a time or to provide dinner to a family who were observing the vow of walking on razor's edge. The Seth thought of the second way physible, hence, he started inviting one family everyday till the turn of Vijay and Vijya came. As soon as they dined in the kitchen of Jindas the curse of blackness of covering cloth of roof was gone. Now the secret of their vows was revealed to all hence, they renounced the worldly

life and became Jain ascetics as they had pledged.

The legend of Seth Vijay and his wife Vijya is an example how elevated souls whose mere contact becomes the cause of purifying other's sins

Legend of Kulbhushan and Deshbhushan : -

The legend of Kulbhushand and Deshbhushan is not merely a tale of promoting the feeling of detachment but is the source of inspiration to observe vow of celibacy in life.

Kulbhushan and Deshbhushan were the sons of King Kshemankar and queen Vijya.. They studied with full sincerity the art of life to have control over senses. Simplicity, morality punctuality and discipline in the ashram of their teacher for twelve years. After completing their studies they were returning home after seeking blessings from their teacher. The king their father, made proper arrangements to receive them in the capital. When Kulbhushan and Deshbhushan were returning in their chariot welcomed by the people, they happened to have a glance of young beautiful girl peeping from a window of the palace. They at first sight were fascinated to see her beauty and made up their mind to have her even at the cost of violence. Lost in the thoughts of the young beautiful girl, they reached the palace gate where their mother was waiting to welcome them. They got down from the chariot on driver's reminder. They bowed to the feet of their mother. The mother blessed them. In the meanwhile the young girl came down. Mother took her by hand before her sons and said, "you were eagerly waiting for the arrival of her

brothers now why are you hiding yourself ?.why to hesitate before brothers?" and pointing to them she said, " Sons! She is your sister Kanakmanjari who is eagerly waiting for your arrival for several days". The introduction of the girl, shocked them. They felt ashamed within to have passion of lust for their own sister. When Kanakmanjari addressed them as brothers they fell upon her feet begging pardon for their vicious thoughts. Their learning and consecration (influence of previous birth) made them think the futility of worldly life and they decided to renounce the worldly life and became Jain ascetics. When they were absorbed in penance monsters and giants brought obstacles in their way of penance which they patiently bore and attained salvation at Kunthalgiri performing severe penance.

The importance of celibacy is immense. Scriptures are full of the anecdotes of such elevated souls that observed vow of celibacy and made their lives worth. Their lives act as torch bearer for all who read them.

At the end of the book the authoress Rev. Aryikas twins honestly reveal that the facts of the book are borrowed from Jain Scriptures and brought into the form of 'Treasure of celibacy' due to the inspiration and blessings of Rev. Acharya Vidyasagarji and late Rev. Vivek Sagarji.

❑❑❑

Glossary of technical terms

अतिचार	[aticha:r]	violation of religious rules of conduct.
अनित्यता	[anityata:]	impermanency
अणुव्रत	[anuvrit]	partial vow
अशुचि	[ashuchi]	impurity
असारता	[asa:rta:]	uselessness, futitity
आत्म तत्त्व	[at:mtattva]	Soul
असाक्ति	[a;sakti]	fascination
उपसर्ग	[upsarg]	calamity
कषाय	{kasha:y}	passion
गुप्ति	[gupti]	self control over passions
ज्ञानावरण	[gya:an:varn:]	knowledge deluding
कर्म	[karma]	karmas.
चारित्र मोहनीय	[cha:ritra mo:hni:y]	conduct deluding
दर्शन मोहनीय	[darshan mo:hni:y]	Right faith deluding.
दीक्षा	[di:ksha:]	An act of undertaking religious obser vances.
भेदज्ञान	[bheid gya:n]	discriminating knowledge.
भ्रान्ति	[bhra:nti]	fallacy
महाव्रत	[maha:vrit]	perfect vow

वेद	[veid]	gender
ऋद्धि	[riddhi]	supernatural power
संस्कार	[sanska:r]	inborn and self de veloped instincts
सती	[sati:]	virtuous woman who observes the vow of partial celibacy being satisfied with her husband.
स्वदार संतोषव्रत	[swada:r santoshvrit]	to be satisfied with one's own husband or wife.
श्रावक	[shra:vak]	A religious house holder